The Relief Society Magazine

VOL. 42 NO. 11 Lessons for February NOVEMBER 1955

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From Near and Far

Because of a new baby in the house, we were having a particularly trying time with our two-year-old, when the July issue of the *Magazine* came, with Christie Lund Coles' article "Kneel to Your Child." I do sincerely thank you . . . and her . . . for this marvelous article. It certainly aided me in developing more patience and a positive attitude toward the situation. As she concluded her article, we do thank God for the goodness and sweetness that have been entrusted to our care.

—LaVerle M. Nielsen

Eureka, California

I send these few lines to thank you all so much for your wonderful *Magazine*. I have had it sent through my niece Miss Kathleen Davies of Fillmore, Utah. I enjoy the *Magazine*, and so do my grandchildren. We are members of the Baptist Church . . . . May God bless the readers of your *Magazine* and all who help with your Church.

—May E. Boddy

Hoole, Chester, England

Six of the Christmas presents I gave were subscriptions to *The Relief Society Magazine*, going to two daughters-in-law, one daughter, and three sisters, who have written letters of gratitude for "a Christmas present lasting all through the year." Thanks for a year's companionship with inspiring material. The *Magazine* not only blessed our home, but I pass it on to shut-ins who are very grateful.

—Mrs. Etta Robbins

Benicia, California

I have been taking *The Relief Society Magazine* for about a year and a half and do enjoy it very much. I can't get to Relief Society meetings, as I have to work, but I can keep up with the lessons and feel more a part of it through the *Magazine*.

—Margaret Kearney

Idaho Falls, Idaho

Congratulations to *The Relief Society Magazine* on its September issue. It has outdone its usually excellent self. Congratulations to Alberta H. Christensen also on her splendid poems. I was pleased to read them and they made me feel proud that we have such fine craftsmen among our Utah poets. I am simply devouring the *Magazine*'s contents.

—Gene Romolo

Provo, Utah

I cannot refrain from expressing my delight in the beautiful poem "Would You Find Peace?" by Gene Romolo in the August *Magazine*. All her poetry is inspiring and touching. Thank you for a lovely *Magazine*. I have taken it since 1926, soon after I arrived in Zion, and have thoroughly enjoyed every copy.

—Helen McQuarrie

Salt Lake City, Utah

How much I enjoyed the story "Forever Orchid" by Frances C. Yost (May 1955)! One dozen red roses were delivered to me the morning of Mother's Day from my son who is right here at home. I always read *The Relief Society Magazine* from cover to cover. It never fails to put my spirit in tune to read the truly inspired messages from those brothers and sisters who are holding positions of honor in our great Church.

—Ruth Louise Olson

Santa Rosa, California

Each month I enjoy so much the articles, features, stories, and poetry in the *Magazine*. Especially do I enjoy the lesson department. I am social science class leader in the West Jordan Second Ward Relief Society, and, using the material outlined in the *Magazine* as a basic guide, it is no difficult matter to present a lesson of interest to every Relief Society member.

—Joanne B. Rose

West Jordan, Utah

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THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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Courtesy *The Deseret News*

THE TEMPLE AT BERN, SWITZERLAND

Dedication of the Temple at Bern, Switzerland

Sunday, September 11, 1955

In the beautiful country of Switzerland, "girt round with rugged mountains," the ninth temple in use today of The Church of Jesus Christ of Latter-day Saints was dedicated by President David O. McKay, on Sunday, September 11, 1955. The sacred edifice lifts its white spire heavenward as a symbol of eternal truth and the glad tidings of the restored gospel.

The site is the village of Zollikofen, some seven miles north of Bern, Switzerland, with the long ranges of the Jura Mountains rising westward and the high turrets of the Alps to the east and south.

On the day of the dedication, bright sunshine broke through the clouds, and the white stone walls of the temple glowed against the dark green mountains. Visitors thronged the grounds, and more than twelve hundred people, including the Salt Lake Tabernacle Choir, attended the services. Four members of the Council of the Twelve were present: Elders Spencer W. Kimball, Ezra Taft Benson, Henry D. Moyle, and Richard L. Evans. The Choir sang two great hymns: "Let the Mountains Shout for Joy" and "Holiness Becometh the House of the Lord," as well as the majestic "Hosannah Anthem." Ewan Harbrecht, soloist with the Choir, sang, with much emotion and great purity of tone, the song long endeared to Latter-day Saints, "Bless This House."

Elder Benson, representing the Council of the Twelve, spoke of the temple dedication as the culmination of the hopes of thousands who had prayed for a temple in Europe, referring to its completion as "probably the greatest event that has occurred in Europe since the gospel was brought here 118 years ago."

President McKay, in his dedicatory prayer, asked the blessings of the Lord upon the saints, "as one in singleness of purpose, in love of Thee, of one another, and of all sincere people in the world." Thus, the words of the prayer were not for the European saints alone, but for the believers all over the world:

"Now, O God, our Heavenly Eternal Father, the faithful membership of thy Church, through love for Thee and thy children, have erected to thee by tithes and offerings this Holy House in which shall be performed ordinances and ceremonies pertaining to the happiness and salvation of thy children living in mortality and in the Spirit World . . . ."

The women of Relief Society, in all the stakes and missions of the Church, join with their European sisters in this time of rejoicing, and pray that all of us may be blessed with the spiritual richness which our spired temples and the eternal gospel bring to us forever.

The Rewards of Service in Relief Society

President Belle S. Spafford

[Address Delivered at the Annual General Relief Society Conference, Thursday, September 29, 1955]

THE Prophet Micah, in speaking to the people of Jerusalem and Samaria, rebuked the princes and prophets of the House of Israel who loved war instead of peace. He then spoke of peace in the last days and defined what the Lord requires of the people who follow him. In words impregnated with deep meaning, he said:

> He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8).

These words might well be the motto of Relief Society, and they might very appropriately be applied to Relief Society women, for Relief Society women, as I know them, are, by and large, women who do justly, who love mercy, and who walk humbly with their God. I pay tribute to Relief Society women the world over. I am persuaded that they are among the choicest of our Father's daughters. They are women of spiritual grace, womanly charm, poise, uprightness, and stability of character. They are women who are working together to build for themselves and others a life of glorious fulfillment.

Just as I admire and love the women of Relief Society, so I love the work of Relief Society which develops in women ennobling attributes and makes possible so much worthy accomplishment.

Relief Society was organized at an eventful period in the history of the Church, the year 1842.

The Prophet in his writings of Thursday, January 6, 1842, as recorded in the *Documentary History of the Church*, made this significant statement:

> The new year has been ushered in and continued thus far under the most favorable auspices, and the Saints seem to be influenced by a most kind and indulgent Providence in their dispositions and [blessed with] means to rear the Temple of the Most High God, anxiously looking forward to the completion thereof, as an event of the greatest importance to the Church and to the world, making the Saints in Zion to rejoice . . . . Truly this is a day long to be remembered by the Saints of the last days,—a day in which the God of heaven has begun to restore the ancient order of His kingdom unto His servants and His people,—a day in which all things are concurring to bring about the completion of the fullness of the Gospel, a fullness of the dispensation of dispensations, even the fullness of times (D.H.C. IV, page 492).

At the time the saints were located in Nauvoo, a city known as "Nauvoo the Beautiful." It was only three years old, yet it was a thriving city, well-planned, well-built, with sturdy two-story houses of brick and frame, with meeting-

houses and stores, with blacksmith shops and shoe shops, and a busy harbor at the river's bend where boats from down the river came to anchor, bringing hundreds of converts from the Old World, for missionaries in large numbers had already gone forth to foreign shores, carrying the message of the restored gospel, and the Lord had abundantly blessed their labors.

It was early in 1842 that the Prophet commenced publishing his translation of the Book of Abraham in *The Times and Seasons*. It was in March of this year that the Prophet penned the now famous Wentworth Letter, the concluding part of which is known to us as "The Articles of Faith," and referred to in Church history as "The most classic document in Church literature." Additional revelations containing further instructions on baptism for the dead were given the Prophet; and it was a day of rejoicing for the saints as they saw the shining walls of the temple rising from Mulholland Street.

Upon this scene came the organization of Relief Society. The sisters, imbued with a testimony of the gospel, recognizing the great import of the doctrine of salvation for the dead as taught by their Prophet, earnestly desired to do their part in the erection of the temple. As individuals, they rendered such services as they could; as individuals, the women had earlier made an appreciable contribution to the erection of the temple at Kirtland.

The spirit with which their service was rendered in Kirtland has been graphically described in the writings of Heber C. Kimball. The same spirit characterized their efforts in Nauvoo. Says Brother Kimball:

> At this time the brethren were laboring night and day building the house of the Lord. Our women were engaged in spinning and knitting in order to clothe those who were laboring at the building, and the Lord only knows the scenes of poverty, tribulation, and distress which we passed through in order to accomplish this thing. My wife toiled all summer in lending her aid toward its accomplishment. She had a hundred pounds of wool, which, with the assistance of the girls, she spun in order to furnish clothing for those engaged in the building of the temple, and although she had the privilege of keeping half the quantity of wool for herself, as a recompense for her labor, she did not reserve even so much as would make her a pair of stockings; but gave it for those who were laboring at the House of the Lord. She spun and wove and got the cloth dressed, and cut and made up into garments, and gave them to those men who labored on the temple; almost all the sisters in Kirtland labored in knitting, sewing, spinning, etc. for the purpose of forwarding the work of the Lord (*Temples of the Most High*, N. B. Lundwall, page 14).

THE desire to forward the work of the Lord became so strong in the hearts of the women as the Nauvoo Temple progressed, that they felt to increase and make more effective their individual efforts by organizing themselves. With this intent they sought their Prophet for counsel and direction.

His response to their petition and the story of the birth of Relief Society are familiar to all of us. The Lord, through his Prophet, gave to the women on March 17, 1842, an organization designed for service under the direction of his Priesthood. Thus the sisters became joined together in love and service as the "handmaids of the Priesthood."

Their labors in Nauvoo were characterized not only by service for the temple, but also by care of the poor. The members brought to the Society provisions, clothing, thread, yarn, household commodities, even treasured pieces of jewelry to help provide for those less fortunate than themselves.

But their days in the beautiful city of Nauvoo soon came to an end, and life in a western wilderness became their lot. But regardless of circumstances, the spirit of benevolence, solicitude for the well-being of one another, unselfish sharing, and effective service in forwarding the work of the Lord lived on in the hearts and actions of the westward women as they built their homes and established their Relief Societies.

It is a stimulating and moving experience to read the minutes of some of the early-day Relief Societies in the West. They reveal full well that the ideals and the spirit of service and devotion to the Church exemplified in the sisters in Nauvoo remained strong in the women transplanted to a desert land. To illustrate, let me read from minutes of the St. George Relief Society, April 20, 1869:

> President Erastus Snow asked for 25 yards of carpet for a prayer circle room for the brethren, [visiting] teachers went out and got enough rags to make 50 yards. There were present at our meeting 90 women, sewing the rags in answer to President Snow's call. It was one of the most pleasant meetings ever held, though the sisters worked until their bodies were tired and their fingers ached from winding the balls, a happier group would be hard to find.

Relief Society, however, was not designed for the early days alone, nor was it designed only for women of eras that are past. It calls to women today who wish to develop themselves, to serve their fellows, and forward the work of the Lord. It is heartwarming to contemplate the faithfulness and devotion of Relief Society women today the world over, and to review the records of their accomplishments. The sisters are devotedly contributing toward the erection of temples and meetinghouses, toward welfare projects and other Church programs. They are ministering to the sick and homebound. (Last year more than 235,475 such visits were made.) They are teaching one another the precepts and doctrines of the Church. (Last year approximately 13,000 women were engaged in teaching the courses of study. Under the direction of Relief Society, more than 63,949 women read the special assignments from the Book of Mormon.) The sisters are training one another to walk in the paths of righteousness — all to the end that they may build for themselves and for others beautiful, useful, purposeful lives, and that they may do woman's part in building the kingdom of God.

The spirit with which the work is carried forward today does not differ from the spirit of the past. The increased number of Relief Society members (now over 156,000) make their contribution to the work of the Church a sizeable one. Let me read you a typical statement from a 1954 annual report of a small ward Relief Society with an average attendance of twenty women.

> I am happy to give this report of our

Relief Society. We are fully organized. We have had a very good year in all of our activities and meetings.

On March 17 we held our birthday party in the form of a luncheon . . . . In April we served a dinner for the ward. In May during a Sunday night program we presented the bishop with a check for $500 for the stake building fund. In July we had a social and luncheon. In August we participated in a stake dinner lawn party. On August 13 and 14 we held a rummage sale . . . . On August 16 we gave the bishop a check for $100 to be applied to the ward building fund. This makes a total of $900 given from our Society besides the $900 earned by us at the stake dinner we served for the stake building fund.

In October we had our opening social with fifty-two persons attending. On November 7 the Relief Society conference was held.

Our class leaders are some of the best, and they give wonderful lessons. We have very good attendance at the sewing meetings and have had some very good homemaking demonstrations. We have done much compassionate service, far more in comparison to other years. The Relief Society sisters of our ward are a congenial group and we have plans for a busy 1955. We hope and pray that we will have the blessings of our Heavenly Father to help us all and to work together in forwarding the work of the Lord.

We wish to thank the stake board and our bishopric for the help that they have given us.

There are times when special assignments make heavy demands upon the time and energy of our already busy mothers, but rarely, if ever, does the work become dull or so tedious and uninteresting as to become drudgery. "Work becomes drudgery only so long as what is done is done only because of the letter of the law and without the spirit." Service performed in the spirit of conversion to and love for the Master's cause and in obedience to eternal and righteous principles brings to one a fullness of joy — the joy referred to by the great prophet Nephi when he wrote: "Men are that they might have joy." Such joy is not the reward of superficial, spare-time, begrudgingly given performance; such joy is reserved for those who enter into the work with full purpose of heart.

A testimony of the worth of service in Relief Society finds echo in the hearts of tens of thousands of members and in the hearts of their husbands and children. Countless numbers of children of Relief Society mothers have grown strong in the faith and performed valiantly themselves for the Church because of the example of their mothers. It has even proved to be the road back for some children. Only a few days ago I met the son of a faithful Relief Society sister. He was eminently successful in his chosen profession, but had gone afield in his religious thinking. Several years ago his mother was called to teach theology in Relief Society. She felt inadequate for such an important assignment, yet she wished to be obedient to her Relief Society call and to serve to the best of her ability. This she did with a high degree of success, teaching the sisters the doctrines of the Church with clarity and conviction until the time of her death.

The son, returning to her home for the funeral, picked up her Book of Mormon as it lay on the table with its passages carefully marked. This he has since studied, reading

the book from cover to cover. The other day when I met him he said to me, "The Church must have had great confidence in my mother to call her to teach the theological doctrines. It is evident that she knew and understood them. I have read and re-read the passages she had marked in her Book of Mormon. It has had a tremendous influence upon me. In fact, I now know that if I am to have peace of mind I must return to activity in the Church." What a precious reward for the hours of study and faithful service of that mother!

To the woman who serves in Relief Society there comes understanding, enlightenment, and a truer evaluation of her own problems and a wish to solve them in all righteousness.

Service in Relief Society gives to a woman competence in the management of her home, and wisdom in guiding and directing her children. It blesses her with an understanding heart and develops within her a testimony that becomes a deep and abiding comfort and sustaining influence as long as life lasts. It makes of her a woman who does justly, who loves mercy, and who walks humbly with the Lord. These are rewards of the highest order.

In Galations we read: "As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith" (Gal. 6:10).

In Romans we read: "We then that are strong ought to bear the infirmities of the weak" (Romans 15:1).

Through the medium of Relief Society, opportunity is afforded Latter-day Saint women for such service. Relief Society work, as the Prophet declared, "is according to the natures of women," and is a sphere in which they find satisfaction.

As we share the labors of Relief Society, so most certainly we will share in the triumphs of this great Society, and so we will share in the eternal blessings which the Lord will give to his faithful daughters.

"Ye Shall Have Peace"

Gertrude T. Kovan

Man prays eternally for peace, sublime;
Then searches endlessly uncharted skies,
Or reaches into seas where depths and time
Hold secret wealth long hidden from the eyes.

Man seeks the armor of hope, forever bright;
He would find the constant stars that glow
Beyond the circumference of shadowed night—
The luminous gleam the faithful know.

For peace lies only in the humble heart,
Surviving all the turmoils of the sphere,
And each one holds aloft his part
Of that great beacon, casting out all fear!

Examples of the Believers

Counselor Marianne C. Sharp

[Address Delivered at the Annual General Relief Society Conference, Thursday, September 29, 1955]

THIS past summer it was our great pleasure to be taken on a trip to the Church historic landmarks, beginning with Vermont, the birthplace of the Prophet Joseph Smith, and ending at Independence, Jackson County, Missouri, on our way back West.

We traveled quickly, in ease and comfort, but our thoughts plodded along with the teams and wagons of our ancestors, as they went from Pennsylvania to Ohio and then to Nauvoo the Beautiful, there to meet their Prophet and cast in their lot with the saints. In spite of the contrast in our modes of travel, in highways and surrounding landscapes, we knew that in our hearts, as in theirs, burned the same testimony of the divinity of the gospel, and the sure knowledge that Joseph Smith was the Prophet of the Lord through whom the gospel was restored.

Traveling rapidly from one historic place to another, the events of the restoration fell into their proper places in the complete pattern. Not by chance, we felt, did the father of the Prophet experience misfortunes which resulted in his leaving behind New England and settling on a farm in New York near the Hill Cumorah where the gold plates, in the providence of God, were to be handed over to the boy Prophet. We saw the small schoolhouse where Oliver Cowdery taught, near the Smith farm where he boarded. We visited the nearby homestead of Martin Harris and climbed up the stairs of the shop in Palmyra to where The Book of Mormon was printed. We rode down to Harmony near the shores of the beautiful Susquehanna River — then back to Fayette to the Whitmer home where the Church was organized with six young men members, the Prophet and his brothers Hyrum and Samuel, and Oliver Cowdery David Whitmer, and Peter Whitmer, Jr.

We commented on the plan for the bringing forth of the gospel, how the men who were foreordained for their particular parts were sent to earth at the proper time and in places where they could accomplish their appointed work.

On our trip we next visited the Kirtland Temple, built in the midst of the saints' poverty, a beautiful structure wherein the Savior himself appeared. But its sacredness, to us, had been lost.

The marks of the burnings, plunderings, and persecutions experienced by the saints in Missouri have been obliterated by time. But the lands remain to be redeemed. The cornerstones for temples were laid as directed by the Lord, but the temples are not yet erected.

Back to Illinois fled the saints for refuge. Today the beautiful loca-

tion of Nauvoo remains on a bend of the majestic Mississippi River. Many of its lovely old homes still stand, sacrificed at the call of the new leader Brigham Young. With the abandonment of the city by the saints, however, there also seemed to leave the spirit of progress.

There were two historic landmarks which to us still retained the spirit of events which transpired therein. One was Carthage Jail—some miles south of Nauvoo, where the Prophet Joseph Smith and his brother Hyrum, divided neither in life nor death, were martyred. An oppressive heaviness of guilt still seemed to hang over Carthage. On beholding the window of the jail from which the Prophet fell dead, and the curbstone of the well underneath where the mob propped his body and pumped bullets into it, and seeing within the rooms and cells, awakened in our soul a weight of grief. As we contemplated the events that transpired there, we recalled the words of the Doctrine and Covenants, which say that Joseph did ". . . more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it . . . ." We were also reminded of the further words ". . . that The Book of Mormon, and this book of Doctrine and Covenants of the Church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world . . ." (D. & C. 135:3, 6). Never before, to us, had the debt which we owe to the Prophet Joseph loomed so great.

Finally we mention last, the Sacred Grove. There still seemed to linger there an ineffable spirit which caught at the heartstrings and brought joy and peace. We were filled with an overpowering realization of the love of our Father and Savior for each one of us. It was an unforgettable experience to be cherished forever.

Throughout our journey historical memories took on reality and substance, as we left behind the beauty of New England, the fertility of New York, the rolling verdure of Ohio, the lush growth of Missouri, the grandness of the sweeping waters of the great Mississippi, to turn westward to the destination of the saints, a parched, desert land set amid loneliness.

SOME of us today live in this land which they made to blossom as the rose, many others of us live in other lands flowing with milk and honey; few live where persecution has not died down. It is not so easy to designate the trials and troubles which we experience today, but the Lord will have a tried and tested people. We, also, are subject to the temptations of Satan and heir to the cares and sorrows of the world. Many of our temptations parallel those of the saints of the earlier days of the restoration.

Many have always been called to serve but few chosen. Then as now, apostasy began over disagreements as to the way, perhaps, the Authorities were conducting the affairs of the Church, or members took exception to some ruling or instruction. And when we saw a temple that had been desecrated, we were reminded that our bodies are the temples of our spirits and that neith-

er will the spirit of the Lord dwell in our temples, if we defile them.

The saints were obedient to counsel. They sowed where they were not permitted to reap. I heard a sister say recently, "What is the use of storing commodities, if the Government is just going to take them away from us?" Following the example of our forebears, the sole concern for us today is also to follow counsel and leave the outcome to the Lord.

One great lesson which was borne in upon us as the result of this trip was the realization of the great requirements which will be made of us, if we gain eternal life. You will recall the rich young ruler who ran and knelt at the Savior's feet and asked, "Good Master, what shall I do that I may inherit eternal life?" Jesus reminded him of some commandments and he replied, ". . . all these have I observed from my youth" (Mark 10:20). Then, we are told, Jesus beheld him and loved him and said ". . . One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark 10:21). We read "And he was sad at that saying, and went away grieved: for he had great possessions" (Mark 10:22).

The early-day saints of the restoration kept the commandments, time and again they left behind their material possessions, and they fulfilled the third requirement of taking the cross and following in the footsteps of the Master. The thousands of us assembled here today and tens of thousands throughout the world testify as the fruit of their labors. Today it is easy to live some of the commandments, harder to give away our possessions, and hardest of all to give ourselves.

Yet the Lord makes it possible for his children to gain eternal life, if they will only serve him. To help perfect the sisters and at the same time to assist others, the Prophet Joseph himself was inspired to organize the Relief Society. Relief Society assists women to obey the injunction which Paul gave to Timothy ". . . be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12).

Our great goal is to gain eternal life. Great examples of believers are found in the way those who established the Church gave of themselves, some even to the death. It is good to remember the heritage which is ours either by lineage or adoption, and it is wise to take advantage of the means which the Lord has given for our perfection. That each of us may gain or strengthen our knowledge that Jesus is the Christ and that Joseph Smith was a Prophet of God, and live righteously to earn eternal life, is my prayer.

"Be Thou Humble; and the Lord Thy God Shall Lead Thee by the Hand"

Counselor Velma N. Simonsen

[Address Delivered at the Annual General Relief Society Conference, Thursday, September 29, 1955]

I feel very humble standing here today. I sincerely pray that I am humble in the way the Lord would have me humble, for as I have studied the scriptures, in preparation for this talk, I became more thoroughly convinced than ever before that only through true humility may we receive the inspiration and guidance of the Holy Spirit.

The Lord has blessed this universe with immeasurable abundance. We, as a Church, have been profoundly blessed, and if we were to attempt to recount all our individual blessings, I am sure we would find them beyond computation. If, in the luxury of such magnanimous abundance, we were to get a feeling of self-sufficiency and fail to acknowledge God as the Giver of all goodness, we not only would be unpardonably stupid, but we would be guilty of gross ingratitude, a grievous sin; and we would incur the deep displeasure of the Lord, for he has said "And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey his commandments" (D. & C. 59:21).

By the light, knowledge, and intelligence that flows from heaven, man has gained control and put to his use many of the forces of nature. But not all of them, he still is not the absolute master of the universe. We see about us every day glaring examples of the combined independence and helplessness of man. His will and his partial control of the forces about him make him virtually independent of most earthly conditions; while his natural limitations make him mutually dependent upon his fellow man and upon the natural forces around him. He can, now, do many great and marvelous things: build ships, fly in the air, speak around the earth, and daily he is adding to his use, unbelievably stupendous inventions and awesome discoveries either for our good or our destruction. Yet how helpless he is to create a living being or to prevent death or disaster, which can come to his amazing enterprises by the mere flick of an eyelash. War's destructfulness ought to make us very humble. We are no more capable of saving the world from disaster than we are of creating it.

Of course, we are proud of our human accomplishments, and, as a people, we can justifiably point with pride to the accomplishments of

the Church, but we must rigidly guard against egotistical boastings and a feeling of brash self-sufficiency. The Lord has warned his people throughout all generations to beware of boasting and pride. The oft-quoted proverb tells us that "Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16:18).

A family of crows lived in the field next to Farmer Brown's house. One day a white crow was born to this family. Now, in "birddom" a white crow is a very great rarity. So the family was very proud indeed of the white crow. They bragged and they boasted until they lost nearly all their friends. They showered so much attention and treated so differently the white crow that they made him very useless even for a crow. One day they decided to give a great banquet for him. So at the time of the first full moon they invited all the neighborhood crows to come to the feast. They set the white crow on a perch where the moon shone full upon him and where everyone might see and admire him. Then they began to sing his praises. The noise was so great Farmer Brown could scarcely stand it. He took his shotgun and went to the door. The black crows in the background he could not see, but the white crow sitting on the perch with the moon shining full upon him made a conspicuous target for the blast of Farmer Brown's shotgun.

I am sure that throughout your reading of the Book of Mormon you have been conscious of how the rise and fall of the people, of that time, closely paralleled the absence or the presence of pride. Helaman tells us that when pride entered into the hearts of the people they were puffed up and began to do great evil. But those who fasted and prayed became stronger and stronger in their humility. In the Doctrine and Covenants the Lord repeatedly tells us of the dangers of pride and the blessings for those who are humble. He said, "Be thou humble; and the Lord thy God shall lead thee by the hand" (D. & C. 112:10).

THE Savior, our example in all things, taught us the worth and power of humility. Never once did he enumerate his accomplishments, nor boast of his power. He had no need to do so, nor do we. It is unbecoming both as a people and as individuals. Jesus did not stand on the dignity of his position, but he came down and mingled with all classes, that he might understand and serve them. He exhibited no condescension, he never patronized. He repeatedly stated that he was meek and lowly of heart. He did not mean that he had a low estimate of his powers. By humility Jesus meant teachableness, willingness to learn and willingness to serve cheerfully. On one occasion, he said, "And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister" (Mt. 20:27-28).

In all walks of life and in all ages, the truly great are always humble and approachable. They lack even the appearance of ostentation. The greater they are the more humble they become. They realize their own limitations and the immensity

of the unknown. Like the noted eminent discoverer Sir Isaac C. Newton, they feel that they have gathered a few grains of sand from the seashore while the vast ocean lies unexplored before them. Cecil Rhodes, the great British empire builder of South Africa, after his wonderful achievements, as he lay dying said, "So little done, so much to do." We can well apply this to our Church activity. The more we have, the greater our accomplishments, the more recognition the world accords us, the more humble we should become.

True humility does not grovel; it is royal, and its possessors have mastered some of the forces that determine true character. They have learned self-control, one of the great lessons in life. They are not cowardly, they are not numbered with those who dare not resent an injury. They are not too spiritless to protest against injustice, they are not devoid of vigor, but they are not haughty, vain, resentful, arrogant, or proud. They have learned to yield graciously to the Father's will. They are not demanding.

Recently I heard a Sunday School class let their discussion carry them into the subject of "What does God owe us?" Can you imagine that? I am sure they did not realize the position to which they were relegating the Father. They were brought to this realization, however, by one of the members who said, "There is not a person living upon the earth who will not have to plead for mercy when he comes before the judgment seat of God."

The Lord has given magnanimous promises of rewards and exaltation to those who "humble themselves before him, and keep his commandments," but he will never be in our debt.

Let us, as leaders in the Church and as mothers in Zion, set the example of reverence and humility in our positions, in our lives, and in our homes before our children. There seems to be a growing tendency, especially among our young people when praying to the Lord, asking for his favors and blessings, to address him with the familiar term of *you* and *your* instead of *thee* and *thine* and *thou*. Let us teach our children to approach the Lord in deep humility and with worshipful reverence. Help them to know that humility is power, for the Lord has said that he will take the weak things of the world to confound the mighty.

May we, in our justifiable pride in the accomplishments of the Church and in our exquisite joy in being partakers of such blessings as the gospel brings to us, walk in true humility before the Lord I pray, in Jesus' name. Amen.

Universal Language

Mabel Law Atkinson

Strangers
From different lands
May be companionable
Yet understand no word, for all
People smile in the same language.

Report and Official Instructions

President Belle S. Spafford

[Digest of an Address Delivered at the Wednesday Morning Meeting of the Annual General Relief Society Conference, September 28, 1955]

Organizations and Reorganizations

WE are happy to report that at the close of 1954 there was a total of 3,601 ward and branch Relief Societies, an increase over 1953 of 150 societies. Recognizing the importance of local Societies as the place at which the program reaches the women of the Church, we are gratified by so substantial an increase. At the close of 1954 there were 216 stake organizations, an increase of seven. There were forty-two mission organizations, the same number as the previous year. During 1954 there were thirty-seven reorganizations in the stakes with eight new stakes created and six reorganized in the missions.

Missions

Membership has increased slightly, 759, making a present total membership of 29,238. The increase in membership figures would have been much higher had not so many branch organizations become parts of stakes.

Appreciation is expressed for the lessons provided by the general board, particularly the theology lessons. Typical is this statement by a mission president: "The Book of Mormon lessons are ideal. Testimonies of the gospel have increased tenfold since studying these lessons. I note that testimonies are now so strong that rarely do we find a sister making excuses when asked to assume Church responsibilities, regardless of the nature of the assignment."

Work meeting plays an important role in the missions and the program of the day is ever-widening to meet the homemaking needs of the sisters, home canning, plain cooking, and other household arts.

Membership

Relief Societies in the stakes show increasing strength and accomplishments. We are particularly gratified by membership increases. Stakes had a membership of 127,062 at the close of 1954, an increase of 7,447 over 1953. The total membership of the Society (stake and mission) as of December 31, 1954, was 156,300, or an increase of 8,206. This was 49.04 per cent of the potential membership.

Visiting Teaching

The visiting teaching figures for 1954 show an increase in family visits of more than 200,000 over the previous year. A total of 2,634,185 visits were made, or an average of 8.27 per cent to each Latter-day Saint family. The report shows there were 60,639 visiting teachers performing this service, an increase of over 4,000 women. We know that this fine record is due, in large measure, to the careful attention given the visiting teaching program

by stake and ward Relief Society presidents.

At this time with so much strength and service centered in the visiting teaching program, I feel to remind you of the original purpose of visiting teaching. Relief Society records inform us that this program was instituted in the Society's second year with the appointment of a "necessity" committee of sixteen, "to search out the poor and suffering." While some changes have been made in the duties of visiting teachers through the years, I know of no instructions whereby the assignment to search out the poor and suffering has been rescinded. *The Visiting Teachers Report* book lists as a *duty* of visiting teachers, "To report confidentially to the president instances of need, illness or distress observed during their visits or otherwise brought to their attention."

I am wondering if visiting teachers should not be made more aware of this important aspect of their work.

We have received inquiries as to whether visiting teachers should offer a prayer in the home of the sister they visit, since some visiting teachers do so and others do not.

Visiting teachers should make careful preparation for their work and should seek the guidance and inspiration of the Lord in performing their calling, individually and as a pair of teachers, before they visit their districts. However, the visit itself is a friendly call (not a meeting) primarily to observe cases of need, and to leave a spiritual message in the home. The general board does not expect visiting teachers to engage in prayer with the sister in the home. You will note *The Visiting Teachers Report Book* does not include prayer in the home as one of the duties of visiting teachers.

Reports reaching us indicate that often the same sister gives the message in the home each month. We suggest that teachers be encouraged to take turns in leading out in the discussion. Both are entitled to this development and the sister in the home is entitled to the viewpoints, in turn, of both teachers.

Educational Program

The excellent courses of study and the good teaching procedures being followed by the 12,903 Relief Society class leaders are important factors in the growth of Relief Society. I will not go into the courses of study this morning, since considerable time will be devoted to them during the conference, except to say, the teaching of lessons in Relief Society is something more than a contribution to a Relief Society meeting; it is more than imparting information to members; it is something more than stimulating classroom activity. It is the extension of knowledge of truth and its application in the lives of Relief Society members.

The Book of Mormon Reading Program

The Book of Mormon reading program was specifically planned to build testimonies. There were 45.1 per cent of the members who read the part of The Book of Mormon assigned during the past year. This is 13.9 per cent higher than the average attendance for the year, and represents 63,949 women.

Work Meeting

We are delighted to report that your efforts in behalf of the work meeting have borne good fruits. The work meeting was the second best attended meeting in 1954, coming up from the poorest attended meeting in 1953. The activities of the day showed resourcefulness on the part of leaders and appeared more adequately to meet the needs of the members.

The work meeting must be made far more than a quilting meeting or a meeting devoted to so-called "busy" work. It should be planned and conducted to help Latter-day Saint homes.

In these days of general prosperity, there appears to be a spirit of free spending among women. It is a matter of anxiety to us to receive reports that many women are spending unwisely. We are troubled when we learn that women are going into debt, opening charge accounts without due consideration as to how these bills are to be met or the sacrifices and hardships entailed should the income be suddenly reduced or cut off entirely. Women should develop within themselves resistance to high pressure sales practices and the lure of sales and bargain advertising. It is the business of Relief Society to teach thrift practices, skilled buymanship, the value to a family of even a small cash reserve in the case of emergency. Sisters, will you give consideration to these matters in your work meeting planning? Not only should you teach your sisters thrift practices, but we appeal to you to engage in them yourselves in administering your Relief Society.

Magazine

The Relief Society Magazine reports for December 31, 1954 showed a paid subscription list of more than 129,000. We highly congratulate stake and ward presidents and *Magazine* representatives on their excellent achievements.

We appreciate the gift subscriptions sent in by a number of stakes, most of which are designated to be distributed in the missions.

However, much as we need and appreciate gift subscriptions, we trust that in order to supply them, you will not engage in practices which run counter to rulings or policies of the general board. For example, we learned recently of a ward that placed a receptacle in the room at every work meeting into which the women were urged to place donations to be used for gift subscriptions for the *Magazine*. Official Instructions, *Relief Society Magazine*, December 1951, page 820 under "Selling and Soliciting," states:

> In line with this (continually soliciting contributions) we would also discourage regularly placing a receptacle on the table or desk into which members are invited to place cash contributions, be they ever so small. It is the general policy of Relief Society to keep regular meetings as free from cash solicitations or from selling activities as possible.

Welfare

Reports indicate Relief Society women are giving continued support to the Church Welfare Program: 8,648 women participated in welfare sewing at work meeting; 3,178 participated in sewing at sewing centers. There were 16,243

women who participated in welfare projects other than sewing.

With regard to recording the participation of women in welfare activities, the general board has ruled as follows, effective January 1, 1956:

Women who are assigned articles to make for welfare purposes by Relief Society and who sew them at home under the direction of Relief Society can be counted as participating in welfare sewing activities as recorded in the stake annual report, the same as are women who sew for welfare purposes at work meeting.

Women who work on fund-raising projects, such as food sales and dinners, to raise money for welfare purposes in connection with the Church Welfare Program, can be counted as participants in welfare activities. In other words, women participating in any activity for the benefit of the officially approved Church Welfare Plan may be counted as participating in the welfare program.

Family welfare service engaged the careful attention of ward Relief Society presidents, with 10,983 initial or first visits being made to families under the direction of the respective bishops and 26,874 follow-up visits being made. Records show increases in number of women assisted who gave service on welfare projects or welfare sewing. An increased number of these sisters sewed for themselves.

The compassionate services, needed in all communities in all eras of time, and one of our most important assignments, showed a substantial increase on a Church-wide basis. The visits to the sick and homebound during 1954 increased by 17,651; a total of 235,457 visits were made. There was an increase of 1,761 days care of the sick, a total of 25,500.

"Blanket Authorization" to Visit Sick

A question has arisen in the minds of some ward Relief Society presidents as to whether "blanket authorization" should be given visiting teachers to visit the sick and homebound outside of regular monthly visits. While homebound people usually welcome visits, the frequency and nature of visits to the sick are delicate matters which should be determined by the ward president since this is her responsibility. Blanket authorization to visiting teachers to visit the sick would leave this important matter to their discretion. While we do not wish, in any way, to discourage visits to the sick, the wisdom and good judgment of the ward president should determine when, how, and by whom they should be made.

Funds

Relief Societies, generally, appear to be working on a sound financial basis. A few reminders with regard to money matters, however, appear to be in order at this time:

The disbursements of funds should be authorized by the president, with the knowledge and approval of the counselors, and should be made by check signed by the secretary-treasurer and countersigned by the president.

Money for operating the Society should be in the bank in a checking, not a savings, account.

Money earned from the sale of "authorized pattern" garments becomes a part of general funds of the Society and should be as economically administered as are any other earnings. The same regulations

which apply to expenditures of other earnings apply to earnings from garment sales.

Stake Responsibility Toward Regulation of Ward Funds

A question has arisen as to what is the responsibility of the stake Relief Society president in regulating expenditures of a ward Relief Society since the money is earned by and belongs to the ward.

It is the duty of the stake Relief Society president to make sure that ward Relief Society presidents clearly understand the rulings, recommendations, and policies of the general board with regard to acquiring, handling, disbursing and recording of funds, as set forth in the *Handbook of Instructions*, "Official Instructions" given at general Relief Society conferences, in bulletins, and correspondence.

The stake Relief Society president, with the approval of the stake president, may counsel the ward Relief Society president with regard to any unusual expenditures or any irregular fund-raising activities of the ward Societies under her direction, the same as she would counsel her with regard to irregularities in other aspects of the work.

Counsel to Stake Boards

Stake boards are aids to the general board and to the respective stake presidents in carrying forward the work of Relief Society. They function for the benefit and in the best interests of the ward Societies.

I call to your attention the fact that ward Relief Societies are organized by the ward bishop and work, first, under his direction. In those matters which are the prerogative of the stake board to regulate, it should be done by the stake Relief Society president, herself, under the direction of the stake president and not by a member of the stake board. She should use the utmost discretion in so doing, making sure her reasons are sound, important, and in the best interests of the work.

We caution stake boards against engaging in too many activities on a stake basis, particularly those wherein the wards are called upon to support functions designed by the stake board largely to magnify and benefit the stake organization itself as a unit of the Society.

We appeal to you to exercise watchcare over the time and energies of the women and over your own strengths. We find it is usually when excessive extra activities are engaged in that the sisters become overburdened.

We are aware and deeply appreciative of your wise, sensitive, devoted, able leadership, as well as the excellent conduct of your personal lives. We love you for what you are and for all you are doing in righteousness. Relief Society is abundantly blessed by your efforts.

You will note our beautiful building is nearing completion. We are sorry that you cannot go through it at this time, but we urge you to take time to look at it. We hope you will be as pleased with it as we are, and assure you that in the not-too-distant future it will be ready for occupancy.

May the Lord bless and preserve you for your good works, I sincerely pray.

Wheat Fund Rulings

Sisters, there is a matter of business which we would like to take care of, at this time. Due to the frequency with which new wards are being created from wards having an interest in the Relief Society wheat fund now held in trust by the Presiding Bishop, which causes considerable bookkeeping in making further divisions of the fund and reduces the small amount of interest now being paid to such a nominal amount in many instances as to create a problem, it is proposed that the following ruling be adopted:

No more divisions of the wheat trust fund will be made. Ownership will remain in the ward in which the meetinghouse is located or, in the case of stakes, with the parent stake.

The voting was unanimous in the affirmative.

We also propose that:

Effective July 1955, no wheat interest checks be issued when the amount is less than one dollar, and that these amounts shall remain in the wheat fund, under the jurisdiction of the general board, unidentified as to stakes or wards.

The voting was unanimous in the affirmative.

Wagon City

Roxana Farnsworth Hase

The brush of scraggy growth and mean
Was hacked aside to make a trail,
The mountain spur, a windbreak, screen,
Scorned winter's lonely banshee wail.
The weak anemic sun on east
And south, gave frugally its gold
To pioneering man and beast,
All conscious of the bitter cold.

Beneath the snow the sodden blade
Of grass unearthed by shovel head,
Was choice as grazing in the glade
To cattle lean and underfed.
The wheel-blocked wagons served as church,
As home, as school and council room;
All stilled now were the creak and lurch,
And lantern light was soft in bloom.

Through winter stark and still they stood
Until spring smiled across the hill,
Then each tied back a canvas hood
As men sought likely soil to till;
The saw and hammer, rock, and sod,
All yielded to the touch of men,
And grateful souls gave thanks to God
That wagon wheels could roll again.

Covers for Four

Sarah O. Moss

ALICE hung up the receiver, ready to cry of disappointment. How could Anne just take over and say, "We're having Ellen and Bob for Thanksgiving dinner tomorrow? I know you'll understand, Alice. Our house isn't large, and our table just seats four comfortably, or we'd have asked you all."

Alice continued with her dusting. She polished the big table, added extra leaves, and spread the pad before laying the white cloth, resenting its cottony look, as she put the crystal bowl in the center. The Jamison bowl! Old, lovely, beautiful — the symbol of the courage and the hospitality of the Jamisons for generations. Every Thanksgiving it appeared on some Jamison table. Holidays it seemed to center the families in warmth and good will. It was the one thing that Anne wanted from the family treasures.

She doesn't deserve it, thought Alice, standing back to get the full effect, then she filled it with purple grapes and a few red apples. Thanksgiving without Ellen, her youngest sister, and her husband's youngest brother Bob! The two brothers, Robert and Phil, had married the two sisters, Ellen and Alice; the third brother, Richard, lived a few miles distant, with his wife Anne.

Alice sat down to think things out. Incidentally they were expecting Ellen and Bob on the two o'clock train tomorrow, from Portland, Oregon, where he taught school. The message had come from friends passing through the city. Alice had taken it for granted that she would share the holiday with her lovable young sister, Ellen, and her husband and including, of course, Richard and Anne. And then Anne had decided to set her table for four! It wasn't fair!

Alice continued with her household tasks, every once in a while her eyes brimmed with tears. She was glad that the two babies slept, as her emotions engulfed her reasoning. She felt that Anne wanted Ellen and Robert to show off her beautiful home to them, her immaculate housekeeping, and her perfect cookery. For four it could be so easy, so beautiful, thought Alice, but she had *six* youngsters! She gave the big turkey she was stuffing a fierce slap, as she set it in the roaster ready for the oven, then went on with her pie making.

She was glad when the day wore on and the four children came home from school. Cathy and Jane bubbled with laughter and complaints about assignments due, and the big game coming on the week end. Young Tommy was hungry, and six-year-old Gary woke up the three-year-old Sharon and the six-months-old baby, Mike. The "*brood*," Anne had called the children when they'd all gone to call on her, and Alice had decided not to take the children there again.

When Phil came in at six, Alice told him she was cross. "You should

be grateful," Phil chided her. "Thanksgiving's tomorrow, and I'm home."

Alice smiled up at him. Then she told him about the hurt in her heart.

"Why can't they all come here?" asked Phil.

Yes, why couldn't they? It was what Alice had wanted, what Phil wanted — all the families — all the Jamisons.

"Just call Aunt Anne up and tell her we're having Aunt Ellen and Uncle Bob, no matter what," said Cathy stormily.

"Thanksgiving without company? It won't be any fun," said Jane.

IT was midnight when Alice finally went to bed, and, as was her habit, she shook off all hate, resentment, and ill feelings she might have for anyone, before she went to sleep. Tonight it was Anne to whom she must send her thoughts of love, and strangely, the hurt which had loomed so large through the day, seemed small and the problem of little consequence, as she lay, watching the moonlight wash over the room. Thanksgiving, she thought. I have so much. A fine husband, a good clean home, six beautiful children. Alice smiled to herself. She'd been so silly, resenting Anne. She'd see Ellen sometime during the day. What matter if Anne got a thrill out of having just four? With peace in her heart, Alice fell instantly asleep.

The morning dawned with the wind blowing fiercely. Gusts shook the windows and doors, and the feeling of winter was in the air. It was good to be in. It was good to be warm.

They all went busily about the preparations for the day. Phil built the fire in the grate. The girls made the beds and straightened up. Phil later took over the feeding and the bathing of the smaller children. Alice was left to prepare the dinner.

She lifted the turkey out of the big granite roaster, and set it on a platter to keep warm in the oven, while she took care of the drippings for the gravy. Then she went on with the table setting, when, suddenly, the door opened with a gust of wind filling the room, and there stood Ellen and Bob!

Screams of glee rent the air as the children crowded round the newcomers. Phil hurried into the room with the baby wrapped in a large towel.

"We thought you were coming on the train," he said, shaking Bob's hand.

"We couldn't wait," said Ellen. "We came just ahead of a snowstorm." She hugged the open fire, as she sat close by with the gurgling baby on her lap.

"Food," said Bob, sniffing the air. "We're starved, Alice. How soon can we eat?"

Alice looked at her husband's youngest brother with amused tolerance. "Sorry," she said. "Not a mouthful. You're due at Anne's and Dick's. The table's all set for four." Alice visioned the perfect setting in Anne's beautiful home—four of everything, the gold-etched china at each place setting, sparkling crystal on the white linen cloth, the fire glowing and formal serving procedure throughout the meal.

"Dick's meeting the train, about now," she added.

Ellen pouted. "But that's not what I came for," she said. "I want to stay here. You're my family—you, Phil, and the children."

"We'll run down after a while and say hello," added Bob hopefully.

ALICE felt uneasy. After all, guests, whoever they were, had an obligation. Ellen and Bob, at least, should call Anne. Perhaps the blizzard, the long ride, might be a justification for their not going, but Anne might put the blame on Alice. She had Bob call his sister-in-law.

"She sounded mad as a hornet," he said, a few minutes later. "I suppose we should have gone." He looked at Ellen, but Ellen was busy helping Alice with the table.

They laughed at the conglomeration of china and pottery. There were only six matched plates, and the pottery didn't go so well with it, and there were but five best goblets.

"What's the difference?" asked Ellen when Alice apologized, "just so we're together on Thanksgiving Day, is all that matters."

"That is right," agreed Alice.

They bantered, they laughed, and they talked about each side of the family. It was delightful, like this, with Ellen so close. It was just as Alice had dreamed and hoped, but she felt uneasy about Anne. She wished that Ellen and Bob had gone to Anne's and Dick's. Anne's little fussy ways, her quest for perfection, her immaturity, were things she would outgrow, with help. They were traits that made Anne what she was. Alice was sorry things had turned out as they had.

Alice made the gravy, and Ellen mashed the potatoes. The girls whipped cream for the pies, and Bob opened cans of fruit juice for the punch. Phil was laboriously getting the turkey onto the platter, when the telephone rang.

"It's for you, Mother," reported Tommy, who had answered it.

Alice felt sure it was Anne. It was.

Anne was crying. "Alice, you must help me. Please help me!"

"If you'll explain — of course I'll help you. What do you want me to do? Did the meat burn, or did the pudding boil over?" Alice tried to sound gay to the overwrought girl.

"Just come to dinner," Anne said. "All of you. Please come."

Between sobbing and explaining, Alice finally made out what her sister-in-law was saying. "Dick is angry — terribly angry. He said I should have invited all of you in the first place."

Alice listened. "Well, I quite agree with him," she laughed.

Anne hesitated. "You're so understanding," she cried. "Do you think you could come, even now, after my upsetting the whole day for you?"

"Now?" Alice gasped. "Our dinner's on the table!"

"Don't you see? Dick wanted his brothers. He wanted his family. Somehow, the three of them belong. Then, when Bob didn't want to come, either, well I can see now we have a house and nothing in it, even on Thanksgiving."

Alice hesitated. "We'll come,"

she said, "sure you know what you're doing?"

"Quite sure," said Anne gratefully. "In fact, I never was so sure of anything in my life. And thanks a million."

To the consternation of everyone, Alice explained and organized as she talked. Then she began handing things to anyone closest at hand, leggings and warm coats for the little ones, heavy coats for the adults. They all rushed back and forth from the house to the station wagon. They carried out the big kettle of hot potatoes, the turkey, the pies. Alice took a tray and gathered up some of the good things from the table, red currant jelly, pickles, and a bowl of nuts. Finally, everyone was settled in the station wagon waiting for her.

Anne's going to be floored, Alice thought to herself, as she visioned all of the Jamisons bulging Anne's small house. She stood by the door and looked at the wrecked table. Only the crystal bowl stood untouched, the purple grapes and the red apples shining through the rose design.

She stepped to the table, took the bowl carefully in her hands, then hurried to the waiting car.

The Sparrows' Thanksgiving Feast

Thelma J. Lund

I watched the fluttering sparrows eat their fill
Of pyracantha berries when the chill
Of winter held earth in its frozen grip,
And felt a joyous thrill I did not clip
The berried branches as a center spray
For my Thanksgiving table that bleak day.

Prayer Preface

Dorothy J. Roberts

May bared branches utter the naked heart
As unashamed as leafless limbs their lineage cry,
Lettering in charcoal for the land to read,
Their past, in parable, printed on the sky;
On every lost and fallen leaf, its scar.
As boughs have written their dark roots of prayer,
Holding the shapes of harps upon the air
To windy plucking and their twigs to star,
Let me emerge revealed, as winter's tree,
Written and drained, to be filled by thee.

Tools for Your Child

Helen B. Morris

"THERE'S no use spending a lot of money for toys," one mother complained. "The children never play with them anyway."

Actually, from my experience as a mother and as a former teacher, I feel it is just as important to provide your child with proper play equipment as it is to buy his clothing and furnish him with a balanced diet. Play is the means by which the child expresses himself and the way he learns about the adult world into which he is growing. Proper self-expression feeds his soul and nurtures a radiant, well-adjusted personality. A busy child is happy.

Play Equipment Should Include Toys Which Encourage Creativity

Building blocks are, perhaps, the most important single toy a child can own. They provide him with countless hours of enjoyment from the time he begins to toddle about until he is eight or nine years old. Blocks become towers or trains. They may become corrals or highways. Later on, building becomes more complicated. But, at any stage, no other media provides such a diverse outlet for the imagination. It also provides excellent opportunity to learn muscular control.

We are told that fancy-colored blocks are less desirable than uncolored ones of standard size. One standard building block on the market has a basic unit five and one-half inches long, two and three-fourths inches wide, and one and three-eighths inches thick. In addition, there should be squares, triangles, columns, pillars, arches, diagonals, and oblongs in sizes that are either parts of, our multiples of, the basic unit. Such blocks can be purchased, or they might be cut and sanded at home.

Clay is an essential creative material for the child's self-expression and emotional development. A satisfactory substitute can be made at home by combining one cup of flour or cornstarch with two cups of salt, and adding cold water to make a thin paste. After cooling, it is ready for the clay board.

A board is essential if a child is to gain satisfaction in playing with clay. There must be a solid surface on which to pound, poke, and mold. A sanded board one inch thick and one foot square makes an ideal clay board.

Finger painting allows the child "messiness" with sanction. The paint can be made at home by thickening water with cornstarch until it is the right consistency for the child to spread on paper with his fingers. Food coloring makes it more delightful.

A child also likes paints that can be spread with a brush. An easel can be made at little or no cost to the family from scraps of wood. Cardboard makes a suitable backing for the paper. Poster paints in small jars may be used, or fresco paints can be purchased in powder form, at small cost, and mixed with water at home. It is important to furnish

a brush for each color so the colors won't be mixed. Brushes should be one-half inch wide.

A young child should not be helped with his painting until he indicates a desire to learn technique. "No dear, do it this way," the anxious mother exclaims; but simply splashing a splendor of colors on a blank sheet is a delightful experience to the child. Often he loves to cover the entire page with solid, rich brown or radiant red. Adult interference and instruction destroy his spontaneity and the value of the experience. Exact duplication of objects is not yet important to the young child.

A smock from an old shirt to cover the child's clothing, and a newspaper to cover the floor give him greater freedom.

A child also needs an ample supply of paper for coloring with crayons, cutting, and pasting. Colored construction paper increases the possible combinations.

Dramatic Play Is an Important Phase of the Child's Development

This phase, so common to teachers of young children, does not refer to elaborate theatricals with printed lines and colored lights. It simply means acting out the role of someone or something. The tiniest toddler imitates the actions and sounds of those about him. Imitating behavior is the means by which children learn during their early years. It helps them to understand the complicated and bewildering world into which they have come. It clarifies their various experiences in their own minds.

This imitative play can be stimulated by providing the child with proper materials. It is important to have housekeeping equipment comparable to mother's. It need not be expensive. Packing boxes might be the cupboards or the doll bed. Toy dishes, telephones, and irons are all available in inexpensive plastics. Some recommend that every child should own a doll and a small wardrobe to make it real fun. Making doll clothes will thrill most mothers as much as the child.

Farm and circus animals are important in dramatic play. Transportation toys are indispensable to a child learning about this modern world.

By considering your child's own experiences and watching his activities, you can determine what equipment he needs at any given time for his dramatic play.

Equipment Is Also Essential For Outdoor Play

The sandbox, with a shovel, sifter, rake, and hoe, is a favorite of childhood. It will consume hours of the child's playing time in pleasant weather.

There should also be something to climb—if not a tree, then a ladder, or steps. There should be something to slide down and jump on. A swing is an inexpensive toy the child will love. Large hollow blocks are excellent. A substitute might be several boxes of assorted sizes.

Miscellaneous Materials Used for Play

Aside from the materials used for creative, dramatic, and outdoor play, there are others not falling distinctly into a particular group. Balls are

loved by children of all ages. Push and pull toys and nests of boxes are delightful to toddlers. Peg boards and simple puzzles are often fascinating. Tricycles are a favorite by the time the child is three. Music and literature for children are complete subjects in themselves.

Whatever toys you choose for your child, there are certain tests they should meet. They should be thoroughly safe. They should be durable, with no breakable parts. And they should stimulate the child to some activity or self-expression.

After you have provided your child with proper play equipment, it should be arranged so that it is within his reach and before his eyes. The easiest thing for a busy mother seems to be to heap everything into a drawer or box. But if Johnny needs a cow for his block milking barn and must rummage through a heap of unrelated items to find it, chances are that if he ever does find it his enthusiasm for the project will be gone. It is most desirable to arrange related toys on open shelves in an orderly fashion so that they will be available when the need arises. They need not be elaborate. Orange crates serve the purpose very well.

The time and expense involved in providing play equipment in your home may be your most important investment in the rearing of a well-adjusted child. The easiest way to avoid problems is to keep his life filled with new experiences and materials to stimulate activity. Play is the child's work, and toys are his tools. Adults should regard them seriously.

A busy child is a happy child. To keep him busy is worth the price, for there is not a more thrilling experience in this world than to watch a child's spirit grow and bloom.

Doll Clothes

Margaret Hyatt

Today I start to cut and sew
The miniature editions
Of patchwork quilts and lovely clothes
To carry on traditions.

The velvet from a favorite dress
Once clothed anticipation;
The elfin blocks of flowered prints
Best dressed a small relation.

The tiny stitches, gladly wrought,
Are not to hide a mystery;
They bind together a condensed book,
Whose pages tell my history.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, November 1, and November 15, 1895

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

EUGENE FIELD: Eugene Field the beloved poet and man of letters, died suddenly and without warning, Nov. 4th, at day break; the news made not only Chicago sad but thousands throughout the country will mourn the loss of one of the brightest geniuses of the nineteenth century.

—Selected

THE VALUE OF TIME: Perhaps it is not too much to assert that the majority of women have very inadequate conceptions of the value and extent of time . . . . The woman who, in feminine parlance, "accomplishes" much is the woman who has learned to use and save her minutes . . . . A very few misspent hours destroy a day's usefulness. Almost as deplorable as the waster of time in gossip is the woman who never has time for a pleasant chat with her friends and whose mind is so crowded with household or social cares that she inwardly begrudges the time given to a caller.

—Ex.

THANKSGIVING

The year decays, November's blast
Through leafless boughs pipes shrill and drear.
With warmer love the home clasps fast
The hands, the hearts, the friends most dear . . . .

—*New York Sun*

RELIEF SOCIETY CONFERENCE IN SAN LUIS STAKE, COLORADO: Present and on the stand were President Mortenson and Counselors, Magdalene Funk and Jane Crowther, and many of the leading brethren and sisters of the stake. Meeting opened with singing and prayer. Cornelia Mortenson . . . was pleased to meet with the saints on such a beautiful morning, prayed for the spirit of God to direct us. Verbal reports were then called for, which were responded to cheerfully. The spirit of the speakers in general was good, and the storing of grain was made the important subject . . . a letter from Zina D. H. Young was read . . . . Bishop S. C. Bethelsen made a motion that the brethren sustain the sisters with their means as well as by their faith . . . .

—Laura J. M. Petersen, Sec. pro-tem.

ELIZABETH CADY STANTON: Mrs. Stanton with Lucretia Mott, the venerable Quaker, called the first "Woman's Rights Convention" ever known; it met at Seneca Falls, New York, July 19th and 20th, 1848, a day which will be ever memorable in the history of the country . . . . Mrs. Stanton has ever been a model housekeeper, a devoted wife and mother . . . . Mrs. Stanton's whole life is a forcible argument in favor of equal suffrage . . . .

—Editorial by Emmeline B. Wells

FROM A FAR COUNTRY — IN MEMORIAM: Sister Francis Crosby Brown died at her home in Nutrioso, Apache Co, Arizona, on October 12, 1895. Sister Brown was born in Yarmouth, Nova Scotia, Oct. 31st, 1817 . . . . She received her blessings in the Nauvoo Temple in 1846 . . . and reached Salt Lake Valley Sept 21st, 1848, and after a short stay in the old fort . . . she moved with her husband and family to St. George . . . and may really be called a pioneer in the settlements of Nauvoo, Salt Lake, and St. George . . . . She moved to Arizona in 1883 . . . , She has acted as ward President of the Relief Society in Nutrioso . . . . She died firm in the faith of a glorious resurrection with the just . . . .

—G. H. C.

Woman's Sphere

Ramona W. Cannon

JOAN WEISSMAN, six feet tall, had difficulty buying clothes that fit her. So she and her husband, six feet five inches tall, set up a shop in Newark, New Jersey, to sell clothes for tall women. They have another shop in Philadelphia, and a third in Stamford, Connecticut. They employ no salesgirl under five feet ten inches tall, and mirrors, racks, and counters are extra high.

PRINCESS DIANA ABDUL HAMID has become the bride of her distant cousin, King Hussein of Jordan, almost twenty years old. The Queen, twenty-six, has a master's degree from Cambridge, and has taught English literature at Cairo University, Egypt. They are channeling all wedding gifts of money into a fund for refugees and national guard.

MRS. HELEN MOODIE, a highly educated teacher of speech and personality development in Hollywood, California, writes: "Your speaking voice reveals . . . your cultural and educational background; your locale (where you lived as a girl); your emotional development; the state of your health, and your present mood."

ISABEL MAITLAND STEWART, Professor Emeritus, Division of Nursing Education, Teachers College, Columbia University, and Ruby G. Bradley, Lieutenant Colonel, Army Nurse Corps, Medical Section, Headquarters Third Army, Fort McPherson, Atlanta, Georgia, were recently awarded the Florence Nightingale Medal at the American National Red Cross Convention at Atlantic City "in honor of those who have given distinguished and devoted service to the sick and wounded in time of war and peace and in disasters, through service or education."

BIRTHDAY congratulations are extended to Mrs. Elzina Stringham Henrie, Ferron, Utah, ninety-eight; Mrs. Cynthia Richards Brewer, Salt Lake City, ninety-four; Mrs. Mary Olsen Petersen, Salt Lake City, ninety-three; Mrs. Annie Catherine Mortensen Ivie, Salina, Utah, ninety-three; Mrs. Nellie Parsons, Elgin, Oregon, ninety-one; and the following women who have recently celebrated their ninetieth birthdays: Mrs. Sarah Ketchum McKinley and Mrs. Mary Buckmiller Kraus Jenkins, Salt Lake City; Mrs. Nancy Day Ballard, Draper, Utah; Mrs. Aramina Johnson Chase, Springville, Utah; Mrs. Selena Ann Wall Shaw, Aurora, Utah.

EDITORIAL

VOL. 42 NOVEMBER 1955 NO. 11

Thankfulness for the Gospel Heritage

WHILE expressing thanksgiving to the Lord for the bounties of the field and for all other living things which sustain and nourish life, not the least of the mercies for which one, as a Latter-day Saint, should express thanksgiving around the plenteous board at Thanksgiving time, is the thanks for family and friends. A great significance of the joy experienced comes as a result of the loving ties which encircle the feasting table.

As a mother glances down at her husband in the place of honor, to whom she is sealed for time and all eternity and gazes on around at her children and, perhaps, grandchildren surrounding the board, peace and thanksgiving flow through her very being for the knowledge and assurance she holds as to the continuing future of their family relationships.

And, in addition to those who are sealed in mortality through lineage, there is, also, in the Church, the knowledge of a relationship extending back into the pre-existence toward one's fellows antedating present friendships. One acknowledges ties of brother and sisterhood when all were spirits in the kingdom of the Heavenly Father and the Savior was the elder Brother. How much closer one feels to all these brothers and sisters when he also recognizes this relationship and lives by the words of the Lord, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

The dear friends who also may surround a Thanksgiving table, then, are not cherished merely as acquaintances of this world. There is the added expectation that someday one will remember the ties which bound friends together previous to birth into mortality, and they may look forward to continuing their friendship in the hereafter.

Another bond which links one to another in the Church, is the gospel heritage. The world over, in a congregation of the saints when one sings, "We Thank Thee, O God, for a Prophet" universally the thoughts of the saints will unite in thankfulness for the guidance of the Church by the prophets of the Lord. Say the names of the First Presidency, the Quorum of the Twelve, or the names of others of the General Authorities in a congregation of the saints and, instantly, be it in South Africa, in Europe, or in the isles of the sea, there is a common understanding kindled among the members. This bond was used in World War I to gather together the missionaries from the warring countries to bring them back home. In a crowded terminal a whistling of that song so significant

in the Church heritage, "Come, Come, Ye Saints," drew the missionaries together, though unknown to each other previously. A pull and attraction stronger than life gathered them as one.

One of the Authorities was sitting in a train station at Chicago. A young man sitting near kept looking at him. Finally he began to whistle softly, "Come, Come Ye Saints." When the Authority looked over toward the boy and smiled, he at once came over and, extending his hand, said, "I thought it was you, but I wasn't sure." Immediately there was a common understanding between them which set them apart from every other of the thousands of persons in the station.

Often in the want advertisements in Salt Lake papers, one reads, "L. D. S. person preferred." This insures, to a great degree, that the one responding to the advertisement will enjoy this common heritage, that her ideals and conduct will coincide with the one running the advertisement.

Recently a sister said, "You know the one who lives with me is a fine woman, and I didn't think it would matter that she wasn't a member of the Church, but the other day when I was trying to discuss some matters, I realized that nothing I said meant a thing to her. I don't believe I can keep on using her. We just don't have anything in common."

Everyday relationships among young Latter-day Saints are built up and fostered by Church activities. If one desires, a satisfying social life is provided merely through Church affiliations.

Our Father in heaven through his Church offers and bestows countless blessings on every member. Many of these blessings are oftimes taken for granted. Not the least of them, for which one should offer special thanksgiving, is the great common heritage of the children of Israel who have accepted the gospel in this great and last dispensation. The gospel heritage gives to life its full meaning and brings joy here and hereafter.

—M.C.S.

Immutable

Iris W. Schow

The hands which took the knife from mine
And made my crooked cutting straight
Now yield the knife and loaf to me;
Part of their skill is gone of late.

The soul who taught me first of God
But grows more certain of his care;
A deathless current flows within
Which time and use cannot impair.

To Meet the Bride

Helen S. Williams

THERE is something extra special about an invitation to meet a new "Bride-to-Be," and something extra special, too, about planning, decorating, and preparing for a bride's party. To decide on a novel idea that pertains to the bride or groom — something that has to do with their work, their new home, their schooling, future, or their particular romance, is the first step in the preparation of a party that will be distinctively their own. To carry this idea into beautiful table decor takes ingenuity, artistry, and work — much work.

When the result is as lovely and as original as the table pictured across, and when the bidden guests and the sweet young bride exclaim sincerely and enthusiastically over the beauty and originality of the table, then the hostess, justifiably, can feel pleased and rewarded for all her efforts of time, work, and expense.

The pictured table was used at an afternoon reception honoring a young bride who was to wed a naval officer attached to a carrier. The centerpiece for the exquisite table was a carrier ship with golden planes aboard. What a beautiful ship! It was made of white daisies, and was exact in every detail of shape and size and made in perfect proportion to the large table on which it was placed.

The ship was made of plasta-foam, that comparatively new material that can be cut and built in all sorts of shapes and sizes. This foam can be purchased at most floral, lumber or novelty shops, and comes in either sheets or blocks. The carrier was made in three layers of the sheet foam. The top deck, or landing area, was about an inch thick and the other layers making the hull of the boat were all held together with strong wire. Thus the deck and hull which appear in the picture to be one solid piece were actually three sheets. It was all cut and fastened together in perfect proportion to create a replica of a naval carrier. The superstructure was cut from a separate piece and fastened to the deck.

It took about four hundred large Esther Reed daisies to cover the carrier. The daisies were held in place with tooth picks which had been broken in two. The sharp end was stuck into the daisy and the broken end thrust into the foam. The daisies were artistically staggered to give an over-all lacy, yet realistic appearance.

A more beautiful carrier never sailed the high seas than did this one made of daisies, with its five gilded planes which seemed to have just landed on the beflowered deck of daisies. The figurines of the bride and groom standing on the bow gave the feeling of romance and love. They were a delightful symbol of the lovely young couple who were being honored and who were about to embark upon the sea of matrimony— a young couple beginning the most important journey of life with hopeful anticipation that their voyage would be perfect.

The carrier seemed to be plowing its way through the sea with the spray of waves splashing against its sides. The clever hostess had placed the ship in a mass of daisies and white baby's breath (Gypsophila). The daisies had been dyed with floral dye an ocean blue color. The blue daisies and the foamy, airy Gypsophila truly gave an illusion of waves breaking against the ship. It was a beautifully worked out unique centerpiece and so appropriate for the honored guests.

A centerpiece must have a perfect setting if it is to be artistic and beautiful. This one centered a very large table which was covered with an exquisite point-de-Venice lace cloth over pink satin. The table was wide and long and the ship was in excellent proportion to the dimensions of the table.

At each corner a large anchor was fastened to the cloth. The same plasta-foam covered with the white daisies made the anchors. They gave unity and a feeling of

harmony and completeness to the entire picturesque table. These anchors had been drawn to pattern and carved out with a small saw. They were completely covered with the daisies, as was the ship. A large graceful bow of pink satin ribbon and airy maline was placed at the top of each anchor on the table top.

These bows matched exactly the satin which was used under the cloth and added femininity and softness to the picture.

The table, with its beautiful cloth over pink satin, the white anchors and pink ribbon bows at the corners of the spacious table, made a perfect setting for the ocean blue and the large white centerpiece which was the focal point of the decoration. The effect as guests entered the dining room was one of beauty and romance, in excellent good taste, and the entire idea was specifically in honor of the young bride.

The "Bride-to-Be" and all who had been invited to meet her felt that the afternoon and the reception had been truly an extra special occasion, one to be long remembered, enjoyed, and appreciated.

Hal Rumel

A CARRIER SHIP OF FLOWERS FOR A TABLE DECORATION

Hermanas

Chapter 5

Fay Tarlock

Synopsis: The story "Hermanas" (sisters) is narrated by an American woman living temporarily in Mexico. She has befriended Lolita, a widow, and her lovely daughter Graciela. At Church, Graciela is introduced to Jim Flores, studying to be a doctor, and their friendship deepens into love. While dining with the American Senora and her husband in a fashionable restaurant, Graciela becomes acquainted with a wealthy older Mexican man, Senor Munoz. Through the aid of the American Senora, Graciela secures a secretarial position with Mr. Carson, a banker. Senor Munoz discreetly begins to court Graciela.

IT was September again, and the valley of Mexico City was one vast flower garden. Amporo brought me loads of pink and white cosmos, purchased for a few centavos in the market. The rains slackened, then took on new force. The white peaks of the twin mountains seemed forever obscured in clouds and mist, but the air was soft as a baby's cheek, and the grass and trees were a lush green. The cool freshness was exhilarating; yet I often caught myself standing in the patio, my errand forgotten. In more than a week Graciela had not been to the house. *Pues*, the telephone was still on the mantle in the living room. With quick fingers, I dialed Mr. Carson's bank.

Only seconds and Graciela was there, her voice confident and poised as she announced Mr. Carson's office. When she recognized me her voice had a lilting gladness. At the same time she was evasive. With little formal politeness I said that we had missed her, and would like to have her come to us on her way home that night.

"I cannot come after work." All the sadness of the world was in her voice. "But," and I could tell she spoke with sudden decision, "I will come now, if you wish it."

It was almost one o'clock. I called to Amporo to set an extra plate and hurried into the kitchen. John and Graciela met me at the gate and came in together. She wore the same clothes I had selected for her in the spring: the black skirt, the white blouse, and the American jacket. On her own she had added a black straw beanie and white gloves and a fresh flower. Anyone who looked at her proud, young head would know, at once, that she was a young person of importance, secretary to a banker, perhaps.

When we had passed from the shadowed living room into the sunlit dining room, I was shocked. "Graciela," I said, drawing her face toward me with my hands, "tell me what is wrong. If you were twenty, instead of eighteen, I'd say those dark spots under your eyes were circles."

"It is nothing." She took my hands away and pressed them to her cheek. "Just being indoors when I am used to romping with my twins." She stooped to hug Marita and Judy who were rushing towards her, all squeals of delight.

The meal was merry but unsatisfactory. Every time my lips started to frame a question, Graciela had a funny story to tell about Mr. Carson and his indulgence of her mistakes. Only this morning she had made a mistake in a letter, so funny that Mr. Carson had exploded with laughter when he caught it. ' "It is a shame to correct such a mistake, he said to me, then he laughed harder. It is all so wonderful." Her dark eyes were soft. "And I owe it all to you two."

John patted my arm, and picked up the twins for a last minute romp in the patio.

Alone with Graciela, I twirled the dessert fork in my fingers, knowing at best I had only a half hour more with her. "You have not," I said, eyes on the fork, "explained why you have forsaken us so suddenly. The Saturday you were to meet Jim here, he was in a black mood waiting for you. I have not seen him since, have you?"

"No." Her answer was a whisper. "I could not come, and I cannot see him again."

Her words shocked me into silence. I could only look at her face, drained of all color and heavy with despair.

"IT is Senor Munoz?" I asked at last.

She nodded, her lips trembling.

Well, I had suspected it, but his celerity and determination stunned me. "Senor Munoz went to your mother!" I said it as a fact, not an accusation. She nodded again, her tears falling on her listless fingers.

"Will you tell me about it. I want to understand."

"I cannot tell you." I had to strain to hear her whisper. "My mother said I was to say nothing . . . . I promised her."

There was finality in her words. When she stood up her shoulders were bent, her slight body shaking. "Now I will go, if you give me permission."

I blazed with anger. How dared Lolita do this to her child? How dared she ignore my part in what had happened since she placed Graciela in my charge? I had not asked for the responsibility. Yet I said nothing, for I recognized the girl's misery. And I knew she must return to work.

"Go upstairs and wash your face. I'll walk with you to the bus."

She came back with her tears dried and her eyes swollen. There must be time for her to compose herself before Mr. Carson and the office girls saw her. "I'll send you in a taxi," I said, helping her with her jacket and hat.

There was little chance for conversation on the street, but I managed to ask, "At work, before Mr. Carson and the others . . . are you sad and distracted?"

"Oh, no, believe me, I do not let him know. Being there, working and knowing that he approves of me, it is the only thing that keeps me sane." Her eyes begged me to believe she would not let me down.

"You must be happy before him, be efficient in your work." I looked deeply into her sad eyes. "It is necessary that you make Mr. Carson happy and keep this job. As long as you have it, you may be able to do something."

"There is nothing I can do . . .

or you. My mother has arranged everything. She is to have a dress made especially for her in New York for the wedding."

She spoke with such bitterness that my feet stumbled on the pavement, and Graciela caught my arm. I felt the trembling of her body. A thousand protests ran through my head, but there was one thing I would ask.

"Have you seen Jim, told him what has happened?"

"I have promised my mother. I will not see or talk to him again."

I threw caution in the street. "You mean that you are leaving him alone with no explanation, nothing?"

"My mother says that in time . . . when . . . ." Her mouth refused the words . . . . "She will explain to him."

"Hasn't Jim called or tried to see you?"

We were standing on the curb, and a cruising taxi pulled in near us.

"He came twice to the house, but my mother had Ramon go to the gate and tell him we were not home. When he telephoned the office I had the girl say I was busy. Once he waited for me, but I worked late into the night, and when I came out he was gone." She made no effort to stop the flow of tears.

Traffic whirred by us. The taxi driver had opened wide his door, his eyes dark with impatience. The first rain of the day fell as I guided Graciela into the taxi. I watched it disappear down the Avenida, then ran towards home, darting from willow tree to willow tree to avoid the downpour.

I wanted to call Jim so badly that I had to hold my hands tight to my sides. Since last Saturday he had not been to see us. I would wait for John's advice.

LOLITA was something else. I felt that I had a right to an explanation from her, and a right to tell her she was doing an unpardonable thing. When I telephoned Leela Beeson she said that Lolita had not worked for her for days. Lolita, she told me with some asperity, had told her that the work was too tiring. It was indeed later than I thought. I waited for a lull in the rain, then sent Amporo upstairs to watch the twins. Fortified with a raincoat and umbrella, I took the yellow bus to San Angel, my fury mounting with each lurch of the decrepit vehicle.

There was a bus stop within a block of the Urbina place. Most of the iron shutters were still drawn over the shop windows. Hurrying along the street was a wet, sad vender of sweets and ices, his wagon proudly named "The Little Eagle of the North," covered with a piece of dripping canvas. A beggar was taking refuge from the stream in the outdoor telephone booth Lolita had used to call us.

Time seemed endless in the wind and rain until I came to the familiar gate and found the hidden bell. Hours later, it seemed, old Ramon stumbled to the gate, his arm still in a sling.

"*Si esta, Senora,*" he said, beckoning me to follow.

I stumbled with him along the dark entry, mouldy and damp with age, into a wide corridor. Here on

the right, close to the street, were the servant quarters, dark and dank with the odor of centuries. To the left was the main wing of the house with its long side gallery, its rotting floors, and its neglected garden extending to the wall that separated the house from the street.

Lolita was in the laundry room, her back bent over the ancient cement tray. Somehow her bent back and the laundry tray made me feel better. She was not yet living on Munoz bounty. When she saw me she straightened herself. As I looked at her, she lowered her eyes, but not before I had seen a flash of fear in them—or was it shame? Wiping her hands on her black and white checked apron, she came towards me with the air of a person who would be happier fleeing, but was determined to hold ground.

"Ay, Senora. It is a bad day for you to be out. Come with me and I'll take off your wet shoes."

I followed her into her narrow room with its double cot and two stiff-backed chairs under a lone, high window. I let her kneel at my feet and remove my damp pumps, thanking her as she covered my feet with a towel. That done, she stood above me anxiously waiting.

"Sit with me." I indicated her other chair. Obedient as a child, she sat down opposite me, and while we could not hear the rain through the heavy tiled roof, we felt its chill presence. For a moment we faced each other in a silence that was neither hostile nor warm.

"I think you know why I have come," I said, at a disadvantage because I must make the first overture.

All her life she had been trained to avoid the displeasure of the people she served. Her face was an innocent blank. "I do not know why the Senora troubles herself to seek me."

IN that instant I recognized that Lolita had been my adversary since that first interview when she placed her daughter in my hands. A dark place in her mind grudged my doing the thing she could not do. All these months I had been serenely confident that we wanted the same thing for Graciela. Now I did not know. I could not match her in subtleness; my strength lay in directness.

"You know why I have come." Her face was obscure, and I made the next plunge. "How did Senor Munoz find you, and when did he make his offer?"

"How he found me I do not know, Senora." Her eyes were focused on her folded hands, her words darkly polite.

"He is a man of wealth. It would be easy for him to trace you. But that," I dismissed the idea with a turn of my hand, "is of no consequence. He wasted no time in coming." I leaned forward suddenly, my eyes trying to force Lolita to return my gaze. "Tell me his offer."

I think she realized she would gain nothing by concealment. She told me Senor Munoz had come to see her and declared his intentions straightway. I fixed the date as the day after my telephone conversation with him, when I thought I had adroitly stopped him. The Senor

wanted to marry Graciela. As long as Lolita lived she could sit on velvet chairs and eat the sweet bread of the rich. It was that simple.

Once I unwound the trappings of her polite language I learned that the marriage date had already been set. Because I must not antagonize her, I moved more cautiously. Our first bout concerned Jim.

"Do you realize what you are doing to him, Lolita?" I kept my voice calm.

"*Un joven.*" She shrugged. "In a short time one so young will have forgotten the whole affair and pay court to another girl."

"You know there is a deep love between them."

Her smile dismissed it as nothing, but I persisted. "You know they had declared their love and you did not oppose it."

"It was a thing of the distant future, so of no consequence."

"I do not think so. You knew their plans, for Graciela to work in her new position until she had grown up a little and until Jim was ready for his internship."

Lolita said nothing to my accusations, and I went on. "You knew how they had planned to work together when Jim began his practice in a remote village. Graciela herself told me you would be housekeeper while she worked with Jim, that you would help rear their children." Then I changed my attack.

"Why do you object to Jim? Is he not far beyond anything you had hoped for Graciela?"

Her delicate nostrils twitched scornfully. "What is he but a young man with years stretching before him in poverty?" She looked at me accusingly. "He does not care about the money that will mean comfort and security for his wife. He thinks only of research! At the best what he has to offer is precarious. And he is neither Mexican nor American." She tossed him aside with her worn brown hand.

IN defending Jim I forgot discretion. "If he is young, Graciela is younger," I almost shouted the words, then I calmed myself. "Both of them can wait awhile with profit. And have you forgotten her new position that will support you both in a splendor you have never known?"

She had the grace to flush.

"He has everything to offer Graciela," I said eloquently, pressing my advantage, "youth, a bright future, and he is all the better for being an American who has decided to return to his ancestral home. His strength and aggressiveness will give him success. You know that." I eyed her in stern righteousness.

"That is all of the future. And is he not handicapped? Not even your army would take him."

I rose from my chair, the towel slipping away, and walked across the narrow room to the foot of the double cot.

"Are any of us without some imperfection?" I sat down on the hard cot. "Is Graciela so perfect that she has no scar of body or mind? No," I declaimed, striking the cot with my hand, "you cannot use Jim's foot as an excuse for your decision."

It was almost dark in the room with the high window and crumbling plaster. I moved from cot to

chair, thinking to use my most telling argument. Before Lolita could stoop to help me, I slipped my cold feet in the welcome towel.

"Our religion — the new religion you have found — does it mean nothing to you?" I pounded my arguments into her passive ears. "You told me that at last you had found a religion that satisfied the longings of your soul. You said it was a religion that would free you, enable you to be equal with all people."

Before my onslaught, she lowered her eyes, and I saw her fingers quiver. Surely I was striking a responsive chord. "You will not destroy this hope, will you?"

Slowly she lifted her eyes to mine and I saw in them a sadness that disarmed me. "Senora," she said quietly, "you do not understand. You are not of Mexico, you have never eaten the food of the poor or slept on a straw mat. You have not known a tomorrow without hope."

For a long minute I did not answer her. My mind told me that she spoke the truth. I had not lived bereft of hope, and the future had once held no hope for her. "With Jim and Graciela you need not fear." I said it softly and she answered as one who does not hear.

"Try to understand, Senora. You have not walked in the shadows as I have, nor slept in a dark room in the rear." She leaned forward, and her gnarled brown fingers touched the rough surface of my tweed jacket. "You, Senora, have always had a warm coat, you do not know what it is to wear a *reboza* to keep out the cold." Her fingers moved in a gesture of supplication, and her voice was hoarse with passion. "Think what it means to me, Senora, to have my daughter offered a high place in my country. Do you think under the same conditions you would refuse?"

(To be continued)

Autumn

Zara Sabin

A prescience of winter is felt these days—
A knowledge from past years, not quite forgot;
A hushed expectancy that lures our gaze
To half-bare elms, or dim secluded spot
Where blooms the hardy sweet-breathed violet,
Or sheltered more, a clump of mignonette.

Bare fields lie dreaming in the cooling breeze;
Blackbirds wing higher, swifter than before,
Or, holding convocation in the trees,
They seem to teach their young new nature lore
In preparation for their southward flight . . .
I wonder, do they plan to go tonight?

The Watermelon Rug

Elizabeth Williamson

THE hooked watermelon rug grew out of sheer necessity. A small rug to stand on in front of the stove was badly needed. A watermelon inspired the colors, which harmonized with the old brick wall behind the stove and the deep green of the tiled tabletops.

Materials

1 hooked rug needle
one half gunny (feed) sack tacked to a wood frame.
one worn watermelon colored cotton skirt
one worn, dark-green cotton blouse
strips of black cotton for the seeds
strips of discarded sheet (white)

All strips for hooked rugs should be cut on the straight of the material, not on the bias.

The rug was hooked in about two weeks during odd moments.

The family joined in the effort, and occasionally contributed by working a small area.

Now the rug takes its place in front of the kitchen stove, looking as if it always belonged there.

Newness

Elsie McKinnon Strachan

Not a broken moon, aged and white,
Nor a mumpy fellow
Of September yellow,
But a cherub-pink crescent lanterns the night;
And this hospital window frames its wee light;
While attuned to its glowing—
With beginning of knowing—
Infant sounds in the nursery of newness unite.

Meat for Thrifty Meals

Rhea H. Gardner

Extension Service Home Management and Furnishings Specialist
Utah State Agricultural College

MEAT is a food it pays to buy with thrift and cook with care. The cheaper grades and cuts of meat, though fairly lean and not so tender, if prepared right, are just as full of food value and are as tasty as the higher-priced cuts. The chief difference is they take more time in cooking and more skill in seasoning.

Beef or Veal Birds

- 2 pounds beef round or veal steak cut ½-inch thick
- ½ cup chopped celery and leaves
- 1 onion, chopped
- 4 tablespoons fat
- 2 cups soft bread crumbs
- salt and pepper to taste
- herb seasoning, if desired

Cut the steak into strips 2 to 3 inches wide and about 4 inches long. Pound the pieces to flatten them and help make the meat tender. For the stuffing cook the celery and onion in 2 tablespoons of the fat for a few minutes. Add the bread crumbs and seasonings, and mix thoroughly. Put stuffing on each strip of meat, roll, and skewer or tie in place. In the remaining 2 tablespoons of fat, brown the birds slowly on all sides, then cover and cook until tender in a moderate oven (350°F.) Allow about 1½ hours.

Braised Stuffed Shoulder of Veal or Lamb

- 4 to 6 pound shoulder of veal or lamb
- ¼ pound suet or mild salt pork
- 1 small onion, chopped fine
- 4 cups soft bread crumbs
- ¼ teaspoon thyme
- salt and pepper to taste

Remove the bones from the shoulder. Save them for broth. For the stuffing, cut the suet or salt pork into very small pieces and fry crisp. Add the onion and cook for a few minutes, stir in the bread crumbs and seasonings. Mix well and continue cooking until hot.

Sprinkle the inside of the meat with salt and pepper. Pile in the stuffing. Roll the stuffed shoulder compactly then sew or tie in place. Sprinkle with salt and pepper, and, if desired, with flour also. Place the roll on a rack in a roasting pan, and put several pieces of suet or salt pork on top. Cover the pan; cook in a moderately hot oven (about 375°F) until the meat is browned and tender — about 2½ hours. Make gravy with the pan drippings. Remove the strings before serving.

Pork shoulder may be prepared in this same way. Because of the greater amount of fat in pork, roast it in an uncovered pan in a 325°F. oven about 4 hours for a 5-pound roast.

Meat Loaf

1½ pounds ground beef or beef and veal
½ pound pork sausage, or
¼ pound mild salt pork, or
3 tablespoons fat
2 or 3 stalks celery, chopped into very small pieces
4 tablespoons flour
1½ cups milk
1 cup soft bread crumbs
1 teaspoon salt
dash of pepper
sprig of parsley, cut fine
1 small onion, minced

One or 2 well-beaten eggs may also be added, if desired. If used, increase liquid to 2 cups of milk.

Cut the suet or salt pork into small pieces and fry until crisp. Remove solid pieces. Cook the celery, parsley, and onion in the fat for a few minutes over low heat. Stir in the flour and, when well mixed, gradually add the milk, stirring constantly. Cook until thickened. Add to the meat in a mixing bowl. Combine all the ingredients and mix well with your hands. It is important that you work the mixture until all ingredients are thoroughly blended and the mixture has somewhat the consistency of a ball of bread dough. It will not be sticky if the right amount of moisture has been used.

Pack the mixture into a lightly greased pan and bake in a moderately hot oven, 375° to 400°F. Allow about 1½ hours for a loaf made of the above ingredients. Serve hot or cold.

Winter Promise

Zera Wilde Earl

Complaining wind and a gray November sky;
One lingering aster peers out through a shield
Of drifted leaves, and crows with raucous cry
Circle, then light upon the frozen field.
Beyond lurks winter, menacing and stark,
And earth lies prostrate against the coming dark.

But now beside the path I see it lying,
A twig, wind-torn from the poplar tree and tossed,
Its tight-furled buds, already green, denying
That gentle summer is forever lost.
How can I doubt when plainly here God weaves
This glad assurance of next summer's leaves?

Mary Elizabeth Forman Calkins Makes Afghan in "Thunderbird" Pattern

MRS. Mary Elizabeth F. Calkins, Sheridan, Wyoming, is ninety-eight years old, but still active and happy — still making beautiful gifts for her friends and relatives. She believes that there is no substitute for busy minds and hands, and, alternating with her housework, it has long been her custom to have a quilt on the frames, some crochet work handy, or some other handicraft to occupy herself "while resting."

The beautiful and unique afghan shown in the picture, in the colorful "Thunderbird" design, has won several awards at various county fairs and has been acclaimed a most unusual piece of work. Though not able to do handwork in intricate designs and with fine thread, as she did in her younger years, Mrs. Calkins still crochets, makes lace edges for towels, crochets doilies and potholders. She has made many quilts in both silk and cotton and has crocheted a large number of bedspreads and tablecloths.

She reads extensively, particularly the books dealing with Church doctrine and history, and when living temporarily in Salt Lake City, she accomplished much genealogical and temple work. She often picks up a newspaper and starts to read without her glasses, until she is reminded to put them on.

Mary Elizabeth Forman Calkins came West by prairie schooner in 1861 and married Israel Calkins in 1878. She is the mother of three children, has twelve grandchildren, and twenty-three great-grandchildren, and has been a widow since 1915. Of late years she has not been able to attend Church services regularly, yet, since her ninetieth birthday, she has made several yearly one-hundred per cent record attendances at Relief Society meetings and Sunday School.

Making Original Christmas Cards

Gene Romolo

THIS article is especially for those who have never tried to design and make their greeting cards at Christmas.

The amount of pleasure that can be obtained at this season of the year from a pencil and a box of water colors is surprising. Not only does the one who paints find pleasure in the occupation, but the recipient of the card also takes pleasure in receiving a gift made for her personally.

Paper for making booklets can be obtained from an art or stationery store. Single cards with stamped designs can also be obtained there. If one finds it difficult to do freehand drawing, these cards are convenient and, when painted, are very attractive. The use of sequins and glitter often increases the attractiveness of Christmas cards.

If one has any writing ability, it makes the cards more desirable if the lines they contain are personal. When it is possible to use rhyme, follow that pattern; if not, a short message in prose is appropriate.

At first, if you desire to make booklets, look at some cards you may have and note how they are folded. As you progress, you will be surprised at the number of original ideas which will present themselves. I started my card making by painting a sprig of holly on a booklet with an original verse written on the inside. Most people appreciate a specially prepared gift.

The following is a sample of lines that might be used:

FOR YOU AT CHRISTMAS

Christmas tapers burn for you
On my tree. My window, too,
Holds a friendly candle's flame,
Christmas greetings to proclaim.

I sometimes write my verse first and then paint the design, making it conform with the words.

The Constant Heart

Ethel Jacobson

The rose is gone, the summer dead;
No fragrance lingers since she fled.

But after days of wind and snow,
Another rose will bloom, I know.

I tell my heart, a fairer one
Will grace the bough when winter's done.

O perverse heart, with longing haunted—
And but one rose it ever wanted!

Notes From The Field

Margaret C. Pickering, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for April 1950, page 278, and the *Handbook of Instructions*, page 123.

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Thelma G. Maloy

MOUNT GRAHAM STAKE (ARIZONA), FRANKLIN WARD SINGING MOTHERS

Front row, seated, left to right: Eva Arran; Marie Goodman; Janet Goodman; Shirley Nasson; Effie Bass.

Second row, seated, left to right: Josie Pugmire; Isabel Ellsworth; Ann Arnett; Mary Shipman; Isabel Nasson.

Back row, standing, left to right: Careene O'Dell, President; Maudie O'Dell; Almeda Wilkins; Olive Lunt; Edna Burrell.

Thelma G. Maloy, President, Mount Graham Stake Relief Society, reports the accomplishments of this enthusiastic group: "We are very proud of this group, even though they are small in number. They do splendid singing at all of their programs. The membership of this Relief Society is thirty-seven, so you see, they have followed the advice given and organized this group."

Photograph submitted by Pearle U. Winkler

NORTH SANPETE STAKE (UTAH) SINGING MOTHERS FURNISH MUSIC FOR MANY OCCASIONS

Opal Hermansen, chorister, stands second from the right on the first row; Rhoda Drage, pianist, stands at Sister Hermansen's right; and Ethel T. Ericksen, organist, stands at her left.

Pearle U. Winkler, President, North Sanpete Stake Relief Society, reports the enthusiastic devotion of these Singing Mothers: "The group is made up of women from the nine wards in the stake. They give many hours of time for developing their talents, some of the sisters traveling twelve miles to and from rehearsals every week. The Singing Mothers furnish the music for all stake Relief Society functions and also for at least one session of each stake quarterly conference."

Photograph submitted by Orah Van Wagoner

PROVO STAKE (UTAH), PROVO FIRST WARD RELIEF SOCIETY CLOSING SOCIAL, May 23, 1955

Left to right: Hansena Burr, President; Mabel Bray, Secretary; Hope Hilton, social science class leader; Frances G. Callahan, visiting teacher message leader; Sarah E. F. Jones, chorister; Nettie D. Jenkins, First Counselor; Blanche H. Groneman, Second Counselor.

The closing social in the Provo First Ward was observed as a surprise party for the members. Orah Van Wagoner, President, Provo Stake Relief Society, reports: "A new blackboard was placed on the wall, a new piano, and a large Book of Memories of the history of the Provo First Ward Relief Society for eighty-seven years (1868-1955) were presented to those assembled. This book recorded the highlights of the organization over this period, during which time twenty-two presidents have served, ranging in tenure of office from twenty-two years to a few months. At this writing there are seven living presidents of the Provo First Ward Relief Society. The first president, Maria Caroline Johnson, served twenty-two years . . . . She was the maternal grandmother of our general board member Florence Jepperson Madsen. This book is an outstanding gift to our organization, out of which one may gather much food for thought and history of the past. It was compiled by Frances G. Callahan, literature class leader, as an assignment from the presidency. The dimensions of the book are two feet by two and a half feet, and two inches thick. It is a loose-leaf book and can be added to from time to time, thus keeping a record in years to come."

Photograph submitted by Cleona W. Hedenstrom

OGDEN STAKE (UTAH), THIRTY-FIRST WARD ANNIVERSARY PARTY, March 17, 1955 .

Front row, left to right: Verna West; Hannah Knight, Secretary-Treasurer; Mary Perkins, President; Leah Taylor, First Counselor; Hattie Jones, Second Counselor; Edna Tribe, Second Counselor, Ogden Stake Relief Society; Cleona W. Hedenstrom, President, Ogden Stake Relief Society.

Second row, standing, left to right: Ada Egginton; Elaine Yssel; Isabel Rhodes; Myrtle Malan; Nettie Cherry; Effie Alvord; Hulda Rippin; Edith Arnold.

Sister Hedenstrom reports this unusual entertainment: "Special features of this most successful and outstanding anniversary party were the beautiful basket and the forty-three handkerchiefs with crocheted edges which it contained. The visiting teachers and officers were honored by being each one presented with one of these lovely gifts for their faithful service to Relief Society. The handkerchiefs were made by Sisters Mary Perkins, Hattie Jones, and Effie Hoskins."

Photograph submitted by Zettella W. Thurman

EAST MILL CREEK STAKE (UTAH), WARD AND STAKE RELIEF SOCIETY PRESIDENTS

Front row, seated, left to right: Ardella Vance; Carrie Howick; Erma Dixon; Alice Ottley; Zettella W. Thurman, President, East Mill Creek Stake Relief Society; Muriel Mallory; Lillus Wimmer; Ethel Cottrell; Wilma Carter.

Second row, standing, left to right: Genevieve Baraclough; Mary Brain; Elsie Gillis; Annie Jensen; Elizabeth Larsen; Lucille Richins; Zina White; Winifred Johnson; Delsa Hale; Eileen Dunyon.

Back row, standing, left to right: Mary Marlow; LaVern Cooms; Mildred Dahlberg; Ada Worthen; Thelma Dansie; Verna Mellville; Myrtle Rappleye; Marion Margetts; Lois Pugh; Ellen Silver; Mae Bond; Florence McMillan.

Sister Thurman, in reporting some events in the history of the East Mill Creek Stake Relief Society, states: "East Mill Creek Stake was organized July 15, 1945. This July was its tenth anniversary. Sara E. Bateman was the first Relief Society president, and the following women have served since that time: Carrie Howick, Muriel Mallory, Erma Dixon, Alice Ottley, and the present President Zetella W. Thurman. In the fall of 1951, Alice Ottley was called, with her husband, to the New Zealand Mission . . . . At the present time there are nine wards in the stake, with 2,166 families. It is said that East Mill Creek is one of the fastest growing stakes in the Church. Only one former stake president of Relief Society is not in the picture — Sister Bateman, who has passed away."

Photograph submitted by Ruby F. Olson

NORTH IDAHO FALLS STAKE SINGING MOTHERS PRESENT MUSIC FOR OPENING SOCIAL, September 10, 1954

Stake organist Ina Rasmusson is seated at the piano, and stake chorister Margaret Jenkins is standing at the right end of the piano.

During this delightful entertainment, which was held in the evening, the Singing Mothers choruses from the several wards presented numbers appropriate to the occasion, and then the combined choruses presented part of the program, including the beautiful "Slumber Song." The musical part of the entertainment was interspersed with the reading of original poems by Fannie Brunt, a dramatization "Unto Half My Kingdom," written by Nadine Miskin and conducted by Hester Davenport, and other features which added variety to a lovely evening.

Ruby F. Olson is president of North Idaho Falls Stake Relief Society.

Photograph submitted by Edna S. Walker

ALPINE STAKE (UTAH), AMERICAN FORK THIRD WARD "MUSIC TEAM"

Seated at the left, Annie Slack Shipley; at the right: LaDosia Mayberry Wagstaff.

Edna S. Walker, President, Alpine Stake Relief Society, reports the lovely cooperation and service of these two sisters over a period of twenty-seven years: "These sisters have worked as a team in the music department of the American Fork Third Ward for twenty-seven years. In 1928 they were called to be the organist and chorister, and have worked together in this capacity continuously since that time. During this period they have served under seven ward presidents. They have conducted innumerable Singing Mothers choruses. During these years they have been absent from meetings very few times. When their children were small, they took them to meetings. Sister Shipley is mother of two and grandmother of five. Sister Wagstaff is mother of four, grandmother of seven, and great-grandmother of one. Sister Shipley has been a Relief Society organist thirty-three years, and Sister Wagstaff has served in her capacity for thirty years. During these additional years, the two women did not work together as a team."

Since Sister Walker submitted the above report, she has had the sad duty of reporting the death of Sister Shipley on August 12, 1955, thus bringing to an end the earthly association of these two dear sisters in Relief Society service.

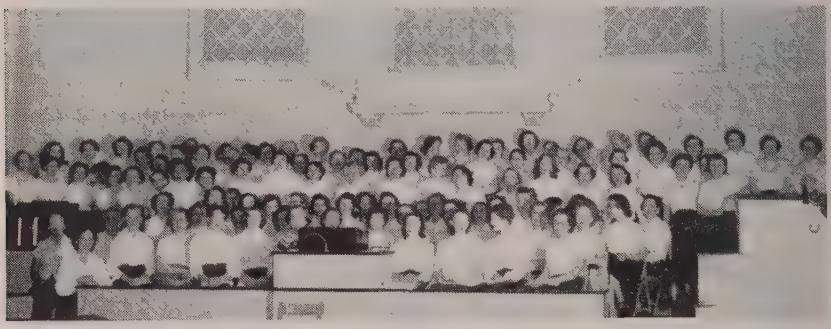
Photograph submitted by Fern Brockbank

PALMYRA STAKE (UTAH) SINGING MOTHERS FURNISH MUSIC FOR STAKE QUARTERLY CONFERENCE AND FOR THE STAKE RELIEF SOCIETY CLOSING SOCIAL, June 1955

Lois Rowe, chorister, is seated second from the left on the first row; Helen Hawkins, organist, is seated at the extreme left on the first row.

Fern Brockbank, President, Palmyra Stake Relief Society, reports that all eleven wards of Palmyra Stake and one branch were represented in this chorus on both occasions. One hundred and twenty-five women participated.

Sister Annie M. Ellsworth of the general board of Relief Society attended the closing social, and Sister Florence Jepperson Madsen of the general board was present at the conference and heard the chorus sing.



Photograph submitted by Mae A. Evans

WASHINGTON STAKE (WASHINGTON, D.C.) SINGING MOTHERS PRESENT MUSIC FESTIVAL April 30, 1955

Front row, seated at the left: Leila Horne, chorister.

Third row, standing at the left: Gertrude Storey, organist.

Back row, seventh from the right: Mae A. Evans, President, Washington Stake Relief Society; sixth from the left: Counselor Pearl Goodsell; fourth from the left: Counselor Lorraine Ashdown.

This effective musical featured the four seasons of the year, each one portrayed with appropriate selections. Special assistants for the occasion were Mildred Cramer and DeNiece McCulloch, and Virginia James acted as reader. The beautiful programs, which included detailed titles of the selections and their authors, were made even more worthwhile by the introductory inscription: "We, as a group, wish to give our thanks to our Father in heaven who has given us these talents and the opportunity to use them in his service."

Photograph submitted by Emily E. Ricks

SOUTHERN STATES MISSION, GEORGIA DISTRICT, EMPIRE BRANCH RELIEF SOCIETY

Front row, seated, left to right: Susie Bates, District President; Pauline Mullis; Abbie Parker; Vallie Bates; Cora Lister, Secretary, Empire Branch Relief Society.

Second row, standing, left to right: Madgeline Bates; Ernestine Bellflowers; Betty Bates; Ellen Davis, President, Empire Branch Relief Society.

Back row, standing, left to right: Vodice Thompson; Elizabeth Davis; Maude Jackson, Work Director Counselor; Minnie Cook; Eva Davis; Myrtie Fardham, First Counselor.

Emily E. Ricks, President, Southern States Mission Relief Society, reports the accomplishments of this small branch, which began with thirteen members, and now numbers nineteen: "They had a quilting project . . . . One of their favorite patterns was the Double Wedding Ring. They have made and sold 300 quilts, and are still making more."

Photograph submitted by Mona H. Brown

TWIN FALLS STAKE (IDAHO) SINGING MOTHERS FURNISH MUSIC FOR STAKE QUARTERLY CONFERENCE, May 8, 1955

Rachel Christensen, organist, stands at the left in the front row; Betty Birrell, chorister, stands at the right in the front row.

Mona H. Brown, President, Twin Falls Stake Relief Society, reports this happy occasion: "The Singing Mothers chorus sang at the first stake quarterly conference held in the new Twin Falls Stake House on Mother's Day, May 8, 1955. The twelve wards in the stake were represented in the chorus . . . . The picture was not taken in the new building, as it was not completed until the day before the conference."

LESSON DEPARTMENT

Theology—Characters and Teachings of The Book of Mormon

Lesson 37—Samuel the Lamanite

Elder Leland H. Monson

(Text: The Book of Mormon: Helaman, chapters 13-16)

For Tuesday, February 7, 1956

Objective: To point out that signs of the Savior's birth and crucifixion were given to warn the people of impending destruction and call them to repentance.

Samuel Warns the Nephites

ABOUT six B.C. Samuel, the Lamanite, came into Zarahemla and began to preach to the Nephites. Because he called them to repentance, they cast him out. As he was leaving for his own country, the Lord spoke to him and told him to go back to Zarahemla and to prophesy to the people the things which he put into his heart.

The people blocked his entrance into the city, so he climbed the wall:

> . . . stretched forth his hand and cried with a loud voice . . . . Behold, I, Samuel, a Lamanite, do speak the words of the Lord which he doth put into my heart; and behold he hath put it into my heart to say unto this people that the sword of justice hangeth over this people; and four hundred years pass not away save the sword of justice falleth upon this people (Helaman 13:4-5).

Continuing with his prophecy, he told of definite destruction unless the people repented and had faith on the Lord Jesus Christ who was coming to redeem all who had faith in him. Because of the wickedness of the people, he told them the Lord would take away his word from among them and his Spirit would also cease to strive with them. He further instructed them that there would be those among their enemies of the fourth generation who would live to see the destruction of the Nephites, except they repented. He warned the people in Zarahemla, in Gideon, and in the land roundabout.

Samuel gave to the people a specific example of the trouble that would come to them. Because of the wickedness and abomination of the people, and for their sakes, the

Lord would send a curse upon the land, even a curse of slippery treasures.

> And behold, the time cometh that he curseth your riches, that they become slippery, that ye cannot hold them; and in the days of your poverty ye cannot retain them (Helaman 13:31).

He informed them the time would come, unless they repented, that they would weep and howl in sorrow, saying:

> Behold, we lay a tool here and on the morrow it is gone; and behold, our swords are taken from us in the day we have sought them for battle. Yea, we have hid up our treasures and they have slipped away from us, because of the curse of the land (Helaman 13:34-35).

Signs of the Savior's Birth

After calling the people to repentance and foretelling their destruction, if they did not cease seeking happiness in iniquity, Samuel gave to the people the signs of the Savior's birth and crucifixion. He said:

> . . . five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name. And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day. Therefore, there shall be one day and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born. And behold, there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you. And behold this is not all, there shall be many signs and wonders in heaven (Helaman 14:2-6).

Samuel made it clear to the people that he gave these signs of the Savior's coming for the purpose of persuading them to believe in Christ. Believing in him would cause them to repent and to receive a remission of their sins.

Signs of the Savior's Crucifixion

Having completed his enumeration and discussion of the signs which should precede the birth of the Savior in Bethlehem of Judea, Samuel gave them the signs of the crucifixion of Christ. Jesus Christ would be crucified, he told them, to bring to pass the resurrection from the dead, making it possible for all men to come back into the presence of God, redeeming them from their first death, which was spiritual, or banishment from the presence of God. The crucifixion, Samuel testified, would also make it possible for men to repent of their individual sins and receive a forgiveness of them. Those who would not repent would suffer a second spiritual death, banishment from God and from things which pertain to righteousness.

Concerning the signs of the Savior's crucifixion, he said:

> . . . in that day that he shall suffer death the sun shall be darkened and refuse to give his light unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead. Yea, at the time that he shall yield up the ghost there shall be thunderings and lightnings for the space of many hours, and the earth shall shake and

tremble; and the rocks which are upon the face of this earth, which are both above the earth and beneath, which ye know at this time are solid, or the more part of it is one solid mass, shall be broken up (Helaman 14:20-21).

Samuel Declares Free Agency of the People

Again Samuel told the people these signs were made known to them that ". . . there should be no cause for unbelief among the children of men" (Helaman 14:28). Following his announcement of the signs which would precede the birth and follow the crucifixion of the Master, Samuel pleaded with the people to repent saying:

. . . remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free (Helaman 14:30).

As one ponders over these great signs of the Savior's birth and crucifixion, he is impressed by the significance of the symbols. God used a symbol of light to indicate the birth of the Savior, and a symbol of darkness and destruction for his crucifixion. There is something beautiful, something poetic, about these symbols because they represent so aptly the great events they were designed to explain.

Samuel the Lamanite was not finished when he completed his discussion of the signs of the Savior's birth and crucifixion. He continued by foretelling additional troubles which they faced because of their wickedness. Except they repented, he told them, their houses would be left desolate, their women would suffer, for they would attempt to flee and there would be no place of refuge. God chastened his people during periods of wickedness, Samuel said, because he loved them.

Lamanites to Be Preserved

Samuel paid a tribute to his own people for their faithfulness after conversion, pointing out the fact that they had buried their weapons of war and had worked diligently to keep the commandments of God. Because of their steadfastness in Christ after conversion, the Lamanites would not be "utterly destroyed" even though they should dwindle in unbelief. He foretold:

. . . the Lord shall prolong their days, until the time shall come which hath been spoken of by our fathers, and also by the prophet Zenos, and many other prophets, concerning the restoration of our brethren, the Lamanites, again to the knowledge of the truth . . . and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for refuge, the Lord shall be merciful unto them. And this is according to the prophecy, that they shall be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and true shepherd, and be numbered among his sheep (Helaman 15:11-13).

Nephites Warned to Repent

No such promise of perpetuity was given to the Nephites. On the contrary, they were warned that unless they repented from their wicked ways, the Lord would "utterly destroy them."

As a result of the predictions and promises of Samuel, many Nephites believed on his words. They sought Nephi, repented, and confessed

their sins, and went into the waters of baptism.

Those who disbelieved the words of Samuel, and they were in the majority, cast stones at him and even shot arrows ". . . but the Spirit of the Lord was with him, insomuch that they could not hit him with their stones neither with their arrows" (Helaman 16:2). When these people saw that they could not hit him, they started to climb after him, intending to bind and imprison him. Samuel, however:

. . . did cast himself down from the wall, and did flee out of their lands, yea, even unto his own country, and began to preach and to prophesy among his own people. And behold, he was never heard of more among the Nephites; and thus were the affairs of the people (Helaman 16:7-8).

Questions and Topics for Discussion

1. How was Samuel received by the Nephites?
2. What signs concerning the birth and crucifixion of the Savior did Samuel give to the Nephites?
3. What was the attitude of the people towards the message?
4. What was his attitude towards the principle of free agency?

Visiting Teacher Messages

Book of Mormon Gems of Truth

Lesson 37—". . . Yea, We Can See That the Lord in His Great Infinite Goodness Doth Bless and Prosper Those Who Put Their Trust in Him" (Helaman 12:1).

Edith S. Elliott

For Tuesday, February 7, 1956

Objective: To show that trust in the Lord brings blessings.

OFTEN we hear or use the trite phrase: "history repeats itself." Nephi the son of Helaman was aware of this fact, as experienced in the history of the Nephites, when he reminded his people that the Lord would prosper them when they put their trust in him. He reviewed for them how blessed they were in their fields, flocks, and herds and how they had become wealthy in ". . . gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies . . ." (Helaman 12:2). Then Nephi recalled to them that during this period of prosperity the people had hardened their hearts and forgotten the Lord who, in turn, had to chasten them to repentance.

Other examples in history showing the reward for trusting in the Lord are the staying of the waves when the children of Israel crossed through the Red Sea, and the crumbling of the walls of Jericho, when the city was circled seven times as bidden by their Heavenly Father. Crossing the plains in our latter day is also an example of the saints trusting in God wherein he blessed and prospered them.

Complete trust in our Heavenly Father brings rewards beyond our fondest hopes. He tells us in Matthew 25:21 ". . . thou hast been

faithful over a few things, I will make thee ruler over many things . . . ." He has always blessed his children when they have proved themselves faithful. Everything he asks us to do is for our own good. He is anxious for us to follow his teachings with faith and trust. His words are both direct and simple. We don't need to waste time with trial and error, but can go quickly to our destination through trusting obedience in his word and being obedient to his commandments.

Our Heavenly Father is so anxious for us and appreciative of our every effort. Note his promise found in 3 Nephi 9:14:

> Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.

Work Meeting—Food Preparation and Service

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Lesson 5—Meat Selection and Preparation

Rhea H. Gardner

For Tuesday, February 14, 1956

OF all the basic foods, shoppers usually know least about meat. Yet in a recent survey made by the United States Department of Agriculture of family food consumption in sixty-eight urban communities, twenty-four cents out of every food dollar was spent for meat. Ignorance is not bliss when it concerns nearly twenty-five per cent of the food budget.

Study and experience are necessary before one can be a successful meat shopper. Customers often complain about the high prices which they helped to push up. That is just what we do whenever we continue to demand the comparatively small per cent of choice cuts and ignore the others. In beef, the cuts most people know best are steaks and rib roasts. They come from about twenty-six per cent of the weight of a side of beef, yet they often sell for as much as the other seventy-four per cent.

The Government demands that all meat be inspected and stamped. A high percentage of it is also graded. Government grades are: First grade, U. S. Prime; Second grade, U. S. Choice; Third grade, U. S. Good; Fourth grade, U. S. Commercial; United States Choice and U. S. Good are the highest grades usually found in retail markets, since beef from only about one per cent of all cattle is prime. The round, purplish blue stamp that appears on meat is not an indication of grade. It means merely that the meat was Government inspected and that it came from a healthy animal.

Many shoppers buy more costly cuts of meat than are required for

the cooking method used. Roast lamb need not always be leg of lamb. Shoulder of lamb makes a good roast and is more economical. Even breast of lamb, one of the least expensive lamb cuts can be roasted successfully.

Tender and less tender cuts are about equal in food value, and may be equally palatable, if each is prepared in a way that will bring out its best qualities.

The basic rule of meat cookery is: always cook meat at low heat. Literally, pounds of meat are lost by cooking it at temperatures that are too high. Low temperatures set the muscle proteins without toughening them. A low to moderate temperature for the entire cooking period of a roast results in less shrinkage and better flavor, and the meat cooks more uniformly throughout. Low temperature cooking has the added advantage of saving fuel, even though the time is longer. Recommended temperature for beef and veal roasts is 300°, for pork it is 350°.

Broiling

Even for broiling steaks, a lower temperature than was formerly recommended is now used. A temperature of 350°F at the top of the meat is recommended. Preheat the broiler and place the meat so that the top is about three inches below the source of heat. Turn the meat only once. Broiled meat is transferred to a hot platter and salted when done.

Roasting

Open-pan roasting is favored above covered roasting. Evaporation of water is greater in the open pan, but nutrients and flavor substances are retained better. As water evaporates, mineral extractives are deposited on the surface of the roast. This fact accounts for the high flavor of the outer brown layer. Basting is unnecessary, because the meat does not become dry, if roasted at a low temperature. If meats are placed in the roasting pan with the fat layer on top, the fat, as it melts, flows down over the surface of the lean. If the color is not as deep a brown as you like, the temperature may be raised slightly the last thirty minutes without harm.

Cook lamb and pork to the well-done stage regardless of the cooking method used. When roasting leg of lamb, do not remove the thin outer covering, since the meat cooks in less time and holds it shape better when it is left on. Always remove the outer-covering from steaks and chops. Serve lamb either hot or cold, never just warm.

Since salt penetrates into roasts only one-half inch, the wisdom of salting before cooking is questionable.

Braising

Many of the less tender cuts of meat demand a method of cooking known as braising, to make them tender and delicious. Braising is slow cooking in moist heat in a covered skillet. The moist heat softens the connective tissue to make the meat juicy and tender. The meat is first browned in its own or added fat, then it is placed on a rack and liquid is added to form steam. Add just enough liquid to cover the bottom of the pan. The meat is then cooked very slowly in

moist heat until thoroughly tender. Add more liquid later, if necessary, to prevent it from burning. Keep the heat low enough so that the liquid does not boil. This slow cooking may be done either on top of the stove or in the oven, whichever best suits the rest of the meal. If you plan to heat the oven for other foods, it would be more convenient and fuel saving to braise the meat in the oven. In either instance, keep the pan tightly covered.

Some cuts are braised to bring out their flavor and preserve their tenderness. Veal is such a meat. Certain pork cuts are best braised because higher heat dries the meat before it can be thoroughly cooked. Dipping the meat in flour before cooking helps to give it a deeper brown.

If vegetables are added to either stew or pot roast, do so when the meat is practically done so they will be just tender, not mushy, when served.

Panfrying

Panfry meat in a heavy frying pan. The meat will cook more uniformly if a heavy pan is used. Cook at a moderate temperature until done, turning occasionally. Salt meat *after* it is browned.

Activity for Class Leader

Help the sisters to know the different cuts of meat. Meat charts are easily obtainable.

Note the supplementary material to this lesson in the article "Meat for Thrifty Meals," by Rhea H. Gardner, on page 755 of this issue of *The Relief Society Magazine*.

Literature—The Literature of England

Lesson 53—Rudyard Kipling, the Man Who Was (1865-1936)

Elder Briant S. Jacobs

(Textbook: *The Literature of England*, II, Woods, Watt, Anderson, pp. 951-959)

For Tuesday, February 21, 1956

Objective: To relate Kipling's prose to his life pattern.

WHEN Kipling died in January 1936, his death was kept from King George V, himself so near death that he followed Kipling shortly thereafter. It was entirely fitting that these two men's lives, double symbols of the glory that was England, should end almost together, for each symbolized a segment of England's past greatness which complemented the other. Both men had been born in the same year, 1865, yet, in 1910, when George's reign of more than a quarter-century began, Kipling was already being referred to as a writer prominent in England's past. And in 1910 so he was, and had been for almost a decade.

Thus Kipling survived himself by more than thirty-five—some would say forty-five years. Feeling himself "a stranger of an unloved race," he had dodged interviews for decades, and almost never permitted himself or his wife to be photographed. His

death at age seventy caught for a moment the attention of two generations who had grown up since he was at his greatest, generations whom he did not love, generations who had built England into a pattern by which he was not comforted.

Kipling Triumphant

Kipling had been *the* fair-haired trumpeter for the world-circling British Empire, and his shiny brass trumpet blared forth the deep-pitched, jingling rhythms which gave to the wealthy, powerful, and aggressive England of the nineties her voice, yes, her very identity. "There was Rudyard Kipling, with the gorgeous East and the British Empire rattling like loose change in his trouser pockets."

In 1907 Kipling was the first Englishman to receive the Nobel Prize for literature. Surely he deserved it, just as he eminently deserved to be appointed Poet Laureate (though why he never was we can only conjecture). The Nobel Prize award was given to a man whose writings—short stories and poetry—share so many values and techniques as to be inseparable. To discuss one without the other is but to blur even more darkly whatever sense of unity exists in a man whose personal life, at best, was one of mystery and withdrawal, and who, in his writings, somehow kept his essential self separate and concealed apart from his subject. Particularly is this true in his prose.

Kipling's Style

To call Kipling *journalistic* is no term of dispraise; it is merely to point out that his mind and his prose style were of a certain stamp: terse, clean-cut, tight-knit, and loaded with a vast richness of observational detail. The writer Kipling was ever the careful craftsman working with words, the most slippery and difficult of tools. But few have cared more for the exact word than he, and probably no one had as much influence in shaping the clean, clipped style of writing of the twentieth century newspaper and news magazine. After all, his style was consciously envied and aped and parodied for more than a decade. This dominating influence on western-world journalism might well be his most substantial contribution, difficult though it might be to pin down and identify.

Kipling's Philosophy

As our last lesson stated, Kipling was a talented, industrious, middle-class journalist who redefined the term, "By Jingo" ["Jingoism"—blind, unreasoning patriotism with an element of agression against foreign countries], who loved above all else British authority and British soil, and who spent almost the last half of his life running away from himself in a fruitless attempt to find the meaning behind an existence which increasingly he found to be cruel, painful, and bitter. The first phase of his life might well be represented by a statement he made when he was so far past middle age (and hence should have known better) that it becomes almost ridiculous:

> God has arranged that a cleancut youth of the British middle classes shall, in the matter of backbone, brains, and bowels, surpass all other youths.

Yet he clung to his belief des-

perately while emerging England repudiated it.

The second phase of his life might be summed up in his "Hymn of Breaking Strain," written in 1935 at the age of sixty-nine, the year before his death.

Now, at last, we are ready to trace Kipling's over-all pattern. Starting with poems and stories which praised courage, strength, discipline, and self-sacrifice in the common man, and which championed the underdog, whether he be white or black or brown, Kipling next praised man for being an efficient administrator (as in his poems of the South African campaigns), and then in such poems as "The Mary Gloster" (text, page 903) and in his novel *Captains Courageous*, he scorned intelligence and wealth as corruptions, again praised common-sense practicality. In the years following 1900 he wrote less and less of man at all, and more of animal-heroes versus man (as seen in Mowgli, his most famous character). He wrote also whimsy stories for children, dealing with animals and nature, and then with the historical past of his beloved England.

Even before the first world war, his writings scorned the unvirtues of present-day England and were dominated by fear and hate toward other nations (as in the story "Edge of Evening"). His trend toward non-human subjects continued as he wrote of the engine (not the engineer) as hero; the ship, the bridgebuilder, the machine, not fallible man, approached the ideal. His writing was often mystical. He accented the occult and supernatural, as seen in his early story "The Phantom Rickshaw" and the moving "They." He wrote "Wireless," in which a radio operator becomes possessed by the spirit of the poet Keats. Ironically, this final description of moral and spiritual chaos which he saw everywhere about him contains some of his most moving writing. Thus withdrawing more and more into his own tiny world of stresses, machinery, and animosity towards those who differed with him, Kipling exemplified the theme of his poem "L'Envoi."

Tommy Atkins in India

Ever since Tommy Atkins' name was used as the name in the 1815 edition of the *British Army Regulations*, it has been the British equivalent of our "G. I. Joe." The British "Tommy" had thus worn his nickname long before Kipling, but it was Kipling who gave the name its full, rich, present-day meaning in his early stories dealing with army life in India. It is upon these stories that his fame as a master story-teller rests.

The secret of their success was Kipling's determination to depict the typical British soldier neither as better nor worse than he was, but to make him actual and real. And he succeeded so well that, according to the Kipling myth, soldiers throughout the British empire soon were reading *Soldiers Three* to find out how they should act if they were to act *really* real.

In the preface to "In the Matter of a Private," Kipling neatly defined "Tommy Atkins" as he knew him.

Thus it was Kipling who gave all British middle-class people an in-

ner self-knowledge which they could not have stated for themselves. Kipling spoke for and to these people; he was their prophet in a very real sense, and thus spoke for the entire British Empire.

His Best Stories

It is both disconcerting and interesting to note the varying stories chosen by different editors and anthologists to represent Kipling at his best; almost without exception he is represented by a different story in each collection. Yet each editor acknowledges the story at hand as one of the *great* short stories.

Such diversity forces us to the conclusion that few writers have equaled Kipling in writing many, many stories of first-rate quality. We can begin by naming "Baa, Baa, Black Sheep," probably his most personal revelation, concerned with the pains of being reared by a rigid aunt. "The Courting of Dinah Shadd," "The Three Musketeers," "In the Matter of a Private," "The Phantom Rickshaw," "The Man Who Would Be King," "Love-O'-Women," "They," "Mowgli's Brothers," "Kaa's Hunting," "Without Benefit of Clergy," (which Somerset Maughan feels is "the best story Kipling ever wrote") are other good selections.

If you have no favorite Kipling story, then read "The Man Who Was" (text, pp. 951-960), and he'll be nearer to you than ever before. From the first sentence, "Let it be clearly understood that the Russian is a delightful person till he tucks his shirt in," you will be bound by Kipling's magic. Here is Kipling at his best. And, of course, he is to be read that he might be enjoyed.

While sometimes his stories seem too slick and contrived, and, while he sometimes overwrites into sentimentality, and raw, even brutal, detail, still he created about his characters an aura of glamor, romance, and excitement which makes them unforgettable in their surging reality. And, after all, what tougher test of greatness is there?

Kipling the Phrasemaker

As Kipling wrote in his sixty-ninth year, "I revelled in profligate abundance of detail, not necessarily for publication but for the joy of it." When such joy in care and accuracy are wedded to an ear for the right phrase, "proper words in proper places" are sure to follow, such as "the sou'wester raged day and night until the silly windows jiggled their wedges loose," "out ran our moor chain, rippin' down through coral-trash," "the thresh of the deep-sea rain," "buckin' beam-sea roll," "the scared whale flukes in flame," "sob of questing lead," "their hoofs drum up the dawn," "mule train coughin' up the dust," "the ebony-lacquered avenue reflecting lamps as a pool shows goldfish," "the light suddenly emptied out of the young man's eyes." And his reality was in the language spoken too: "He lay in the cot, an' what there was in his mind had full swing at him night an' day an' ivry hour af the day an' the night, an' he shrivelled like beef-rations in a hot sun, an' his eyes was like owl's eyes, and his hands was mutt'nous . . . . He was watchin' us an' his face was like the face av a divil that has been cooked too long."

No wonder Henry James, the

reigning czar of "high literature," praised Kipling as the "most brilliant and promising artist of the new generation."

Kipling the Mythmaker

Thus far we have discussed Kipling only within the bounds of time; perhaps in the most enduring Kipling time does not pertain. And time seems to have vanished in three books dealing with primitive times before modern man: *The Jungle Book* (1894), *Just-So Stories* (1902), and *Puck of Pook's Hill* (1906).

Though in his declining years Kipling was repelled at the strong possibility that his enduring reputation might well rest on these writings for children, still he could not help himself, as he had written in his autobiography.

How well Kipling listened to these deep, subconscious promptings the stories themselves prove. In the Puck books he re-created historical England so convincingly that he seems to have lived once before, and is now retelling what he knew at first hand in the days of Harold the Saxon or at the Romans' defense of "The Wall" against the savage Picts from the north. But it is the character of Mowgli, which has within it the primitive overtones of nature's law and code, which makes him an animal myth comparable to Reynard the Fox, Brer Rabbit, and the creations of Walt Disney.

Just-So Stories

Written during the happiest period of his life, when world-famous Kipling lived in the peace of his English estate at Rottingdean, these stories were written for his beloved daughter, Josephine. Kipling also illustrated the stories, and told them to her with the same love and charm and puckish humor with which they were written. The warmth of the father's love is found in every story, and the wonder and delight which children find in such fine stories as "How the Whale Got His Throat, the Camel His Hump, the Leopard His Spots," "How the Alphabet Was Made," "The Cat That Walked by Himself," and "The Butterfly That Stamped," cannot be far from Kipling's own delight in the telling. He gives us delightful characters and phrases: "The Parsee came by and smiled one smile that ran all round his face two times." "The Rhinoceros buttoned on his skin with three buttons, and it tickled like cake-crumbs in bed. Then he wanted to scratch . . . ."

"At each pull the Elephant's Child's nose grew longer and longer—and it hurt his higgus! . . . and before he thought what he was doing the Elephant's Child schlooped up a schloop of mud from the banks of the great grey-green, greasy Limpopo River, and slapped it on his head, where it made a cool scloopy-sloshy mud-cap all trickly behind his ears." Would that such a delightful sense of humor could have dominated Kipling's later writings! Such wonderful whimsy tales for children are hard to come by.

The Jungle Books

Based originally on *Beast and Man in India*, written by Kipling's father, *The Jungle Books* were written in the Bliss Cottage in Vermont in a room seven by eight feet square,

with snow up to the window sills No wonder Kipling's imagination escaped to the lush, untamed Indian jungle, where he found in Mowgli, the Wolf Boy, Shere Khan, the Tiger, Kaa, the Python, Akela, the Wolf, Bagheera, the Black Panther, Baloo, the Bear, and the Bandar-Log, the Monkey People, forces to illustrate his own conviction about good government: "Give the job to the man who can do it." In *The Jungle Book* poem "The Law of the Jungle," Kaa states the law: "as old and as true as the sky —Obey!"

For all juveniles no force is stronger or more ruthless than the law of the pack, and obedience to a super-force or superman gives children a security and zeal not to be broken. All such powers predominate in such great stories as "Kaa's Hunting" and "Mowgli's Brothers." Under this Law of the Jungle, man is an enemy to be feared and hated, while the lore of nature protects and sustains all those who live by its wisdom. Here are all the boy-virtues: courage, danger, discipline, victory, clash and combat and triumph in the will to eat and live. The craft and lore of the jungle, the primitive rules by which the creatures of nature, even Mowgli the Frog, survive, are strong in Kipling, even as they are in children; thus the two together answer each to each.

Mowgli—silent, cunning, crafty—strong Mowgli is the hero, for he knows nature's lore and obeys to survive. He, too, has within him the qualities of myth; here, truly, Kipling's Daemon spoke in terms enduring and deep. If you doubt it, read of him aloud about your fireside to your family. Here again is the magic of Kipling's words, here his rigid belief in authority and law, here is his deep belief in the intuition as a way of knowing.

Thoughts for Discussion

1. How did Kipling outlive himself?
2. Why is it important to recall that Kipling was a journalist?
3. Why are Kipling's stories of India his best?
4. Discuss Kipling as a mythmaker.

Fulfillment

Ethelyn M. Kincher

There is fulfillment in an autumn field,
When golden grain awaits the reaper's hand.
The sweat and toil that bought this golden yield
Forgotten now; the dream, part of the land.

The men who gambled with the wind and rain
Stand silent for a moment in the sun,
And feel the blend of simple acts attain
Reality of cherished work well done.

There is fulfillment here and peace, and more:
Knowledge of kinship with the Power above,
A faultless prayer that lifts from earth to soar
In never-ending songs on wings of love.

Social Science—The Constitution of the United States

Lesson 18—The Organization and Powers of the Government of the United States

Elder Albert R. Bowen

For Tuesday, February 28, 1956

Objective: To show how the three departments of the Federal Government, though distinct in organization and power, are nevertheless integrated and function together to provide a workable Government under the Constitution.

American Government in Action

NO study of the American Constitutional System should conclude without devoting some attention to Government in practice and operation under the Constitution. We shall therefore direct our attention briefly to a consideration of the American Government in action.

It should be stated, in the beginning, that many governmental practices and procedures followed today, find no express and, sometimes, not even indirect sanction from the Constitution. The Constitution is only the framework providing the skeleton upon which is hung the many functions and practices which, in total, make the Government of the United States. To illustrate and to provide an example of what has become a very important part of the American Governmental system, reference is made to the function of party politics. It has already been pointed out that nowhere does the Constitution, even remotely, mention political parties. Nevertheless, they are entirely constitutional and are recognized as providing the machinery through which the electorate expresses its will relating, not only to the officials who shall conduct the affairs of the Nation, but also in regard to the policies which shall be followed by those officials.

Instances may be multiplied almost without end which illustrate the same point. We shall be obliged, by the limitations of available space and time, to select and discuss only a few of those which might be mentioned.

Three Primary Phases of Governmental Process

Political writers have conceived three primary phases of the governmental process. They are, first, that of *policy determination;* second, *policy execution;* and third, *policy interpretation.* In a democracy the first of these must remain under popular control, if democracy shall survive. It is entirely possible to have a government without a legislature. In fact, we have many examples of such in the dictatorships in which the executive is almost exclusively dominant—but no democracy can survive which does not

have a legislative branch through which national policy is dominated by the popular will.

Functions of Congress—Policy Determination

Such a body is the Congress of the United States. America has endured as a democracy because the *policy-determining* branch of our Government has remained close to the people.

We have already learned that the American Government was organized upon the principle of the "separation of powers." (See lesson 8, *Relief Society Magazine*, July 1954, page 489.) We have also discussed the reasons which prompted the founding fathers to adopt such a form of Government. This separation between departmental functions under the Constitution is a reality, and not just in name only. However, it is inevitable that there should be some overlapping in functions between the three great branches of government.

The primary function of Congress is to legislate and, in this sphere, the great powers of the Legislative Branch are found. In addition to legislating, the Congress participates with the executive in many executive functions. An example is the making of treaties. Another is in the indispensable appropriation of funds without which the Executive would be helpless and impotent. Congress also participates in certain judicial functions. It is in that body that the impeaching powers of the Government are vested. In this same field Congress creates all of the courts which make up the Federal Judicial System, except the Supreme Court, and provides the salaries of all judges, including those of the Supreme Court of the United States.

Furthermore, that which Congress can create it can also destroy. It may abolish all the courts of the United States, except the Supreme Court. If it should, in a sudden expression of animosity, decide to do so it could refuse to appropriate any funds for either the Judiciary or the Executive, and there is no power which could compel its action to provide those funds. The power over the purse strings belongs to Congress alone. It is a potent and powerful weapon of control over the Government.

Mechanics by Which Congress Functions

With the foregoing in mind, let us turn our attention to a brief consideration of the mechanics by which Congress performs its functions. It should be borne in mind that the legislative process resides basically in Congress. Only a member may introduce a bill and, though the Executive may and frequently does request legislation, he cannot introduce such legislation into Congress.

The Congress, of course, is composed of two separate bodies, the House of Representatives and the Senate. Each body is separately organized, the House under the leadership of the Speaker, and the Senate presided over by the Vice-President. Each House has its own rules and procedures. These rules are so voluminous and complicated that only an expert can understand and interpret them. In the House, in particular, skilled parliamentarians must always be on hand to

aid the Speaker in the conduct of business. The Speaker of the House of Representatives must be an expert in its rules and procedures, and is, invariably, a member who has had long experience in that body.

The work of Congress is accomplished in committees each of which has its chairman, aids, and assistants.

The volume of business which faces Congress in each of its sessions has reached staggering proportions. There are usually ten to fifteen thousand bills which are tossed into the legislative hopper at the beginning of each session. The task of sifting this tremendous mass of proposed legislation is enough to lead to complete and utter frustration.

It is, of course, impossible for any Congressman to be familiar with this mass of detail. The sifting committees must select the bills which will be given consideration by the whole assembly.

Before closing this discussion upon the functions of Congress, it is of interest to note that custom and politics have assigned to its members peculiar and unenviable chores.

In the United States the Congressman is looked upon by many of his constituents as their private representative. Very much of his time is consumed in answering mail or in going from one department of the Government to another in pursuit of some errand for a constituent back home. The Congressman is compelled to do these things lest, at the next election, his outraged constituent sees to it that he does not return to Congress.

Within a framework of rules, customs, and usages having the force and effect of law, and constituting accepted and approved constitutional procedure, the Congress of the United States goes about its policy-making task. Under pressure from lobbies, operating smoothly through time-honored custom behind well-oiled party machinery, the compromises and adjustments are made between the demands of free democratic discussion and the limitation of time imposed by the vast amount of work which must be accomplished.

Functions of the Executive Department — Policy Execution

In the United States we do not have royalty, but we have the Presidency. In power and prestige the Presidency exceeds most of the royal heads of state in other lands.

Besides performing many of the showy outward functions assigned to kings and monarchs under other systems, the President of the United States exercises power and influence which would be the envy of many crowned personages.

The office of President is a constitutional office—the official designation of the American chief of state, the presiding head of the Executive Department.

The work of the Executive Department is carried out by the departments, bureaus, and commissions which, together, make up a vast and complicated system and through which the policies adopted by the Government are carried out. While the Presidency is primarily an executive position, it, too, overlaps in its operation into some very

important legislative and judicial functions. An example of the judicial function of the Executive lies in the appointment of all judges of the courts of the United States. Another such example is in the functions of many of the bureaus, commissions, and departments, which have express authority to make decisions which have the force of court judgments and decrees. An example is the power vested in the Secretary of Agriculture to make allotments to farmers covering various types of crops and limiting the amount that each one may produce.

Similarly, the executive infringes upon the legislative function in many ways. The same bureaus, departments, and commissions above mentioned make rules and regulations having the force of legislative enactments. There has developed a whole body of law which is known as Administrative Law which deals exclusively with the rule-making and judicial powers of these bodies. They have grown to such an extent that few, if any, of us are beyond their reach or influence in our daily living. In addition, the President is required to make periodic reports to Congress on the State of the Union and makes recommendations to Congress regarding laws necessary to the welfare of the country. Some concern has been expressed regarding the tendency of the Chief Executive, in recent years, to go beyond the duty of recommending legislation and to prepare it and present it to Congress with a demand that it be passed.

Primarily, the Executive Branch is charged with the duty and responsibility of carrying out the policies

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adopted by the Legislative Branch as enacted into law. It is the President's function to provide for the safety and protection of the country and its citizens and for other branches of the Government where necessary.

Besides being a great office in the Government, the Presidency is likewise a great political office. The President is not only the head of the Government, he is also the head of his party. This latter capacity lends great influence and power to his office. He exerts great influence upon the selection and election of Congressmen. His support and influence are eagerly sought by would-be candidates.

In the matter of patronage, the office of President exerts a powerful influence upon Government. The executive and administrative staff of the Government now commands the appointment of millions of personnel. By adroitly using this tremendous appointive power, the President can and does exert effective pressure upon his party and upon members of Congress to secure support for his policies.

Few Congressmen care to defy the presidential power and forego the political patronage which is the backbone of their political fortunes.

In the field of foreign affairs and international relations the power of the Presidency is of almost transcendent importance. Presidents can and have involved us in war. They commit the Nation to treaties and foreign policy which are oftentimes irrevocable even if we later wish to withdraw from a given course of action. (This matter will be treated in lesson 20, *Relief Society Mag-*

azine, January 1956.) The Presidency is an office which demands the utmost in wisdom, tact, and understanding.

Functions of the Judiciary — Policy Interpretation

The Judicial Department operates in some respects in a very unique and special way. Courts do not go out seeking cases to be brought before them. It is only in very special and narrow limits that courts will act in advance to prevent a violation or usurpation of constitutional or governmental power. Suits must be brought before courts by the parties desiring to be heard. Invariably, then, the Government or some private party must formally make application to a court for protection or redress. The judicial process usually becomes operative only after an event has occurred.

The Federal Judiciary exerts its influence upon Government in the United States through the great principle of review which it exercises over the actions of both the Legislative and Executive. Thus the Judicial Department, though separate and distinct from the other departments, performs functions of vital importance and effect upon both the Legislative and Executive Branches. It has the last word upon the issue of constitutionality.

Thus the three great branches of Government, though separate and divided, are co-ordinate and integrated. By the process of separation, limitation of power, and Federal organization, the great constitutional processes of America are preserved and perpetuated. It has

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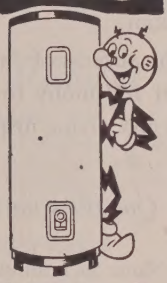

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been correctly stated that the framers of the Constitution were not theoreticians working in a vacuum, they were men dedicated to the establishment of stable Government and the preservation of liberty and freedom.

The success of this Nation is eloquent testimony to their great wisdom and divine inspiration.

Questions on the Lesson

1. Name an institution of Government which is not mentioned in the Constitution but which plays a very important part in Government under the Constitution.

2. What are the three main functions of the governmental process?

3. In which department of Government is policy determination vested under the Constitution? Should this power be expressed by another department? Why not?

4. In what respects do the functions of the Legislative Department overlap the Executive and Julicial Departments?

5. How is the Legislative Department organized and how does it function?

6. Why is the Presidency of the United States a powerful office?

7. How is the work of the Executive Department carried out?

8. Does the Judicial Department overlap the other departments? In what ways?

9. What other function does the office of the Presidency provide in addition to its governmental functions?

10. By what means does the President influence Government?

11. What are the obligations of the President relating to foreign affairs?

12. What is the greatest function of the Judicial Department so far as the Government is concerned?

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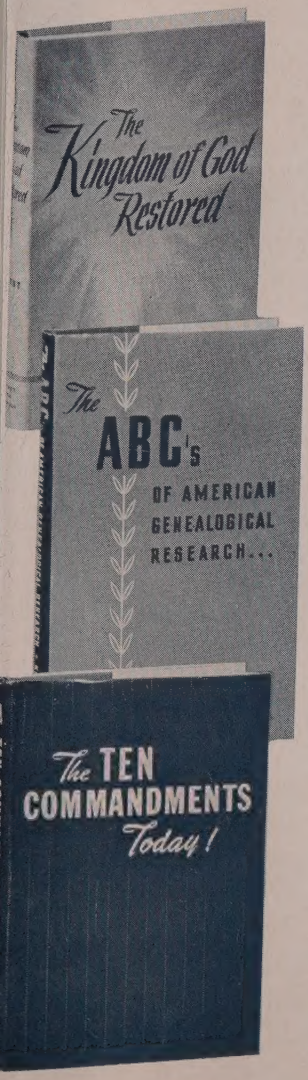

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